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POETRY.

DEATH.

BY AUBREY DE VERE.

The cold is in my heart:
To earth declines my head:
Death points thereat his dart.
But Life, O Christ, Thou art,
To quick and dead.

I will not ask delay.
I will not shrink or sigh.
Be Thou alone my stay.
Come Thou: Thou know'st the way:
Thou too didst die.

The Dark became as Light
When Christ in Hades trod.
The throne below of Night
Thy brow that hour made bright:
Death owned Thee God.

Death trembled. Death and Hell
Gave up with awe their prey.
Thy ransom'd knew Thee well.
On earth though yet I dwell,
I am as they.

With them my watch I keep:
I feel my Saviour there.
With Adam now I leap
Forth from the penal Deep
Of my despair.

With patriarch saints I gaze
Upon Thy light afar.
Lift up my hands in praise:
Yea, wash me in the rays
Of thy bright star.

My chains fall off: I rise:
Th' eternal night is riven,
With Christ to earth I rise;
And on into the skies:
And up to Heaven.

The Waldenses, &c., pp. 136, 137.

From the Boston Recorder.

MAR YOHANNAN'S VINDICATION.

During the visit of the Nestorian Bishop to this country, in company with the Missionary Perkins, he was the subject of remark and reproach from some over-zealous Episcopalians; either his claims to the office of *bishop* being denied, or he censured for associating with different denominations of Christians in America. Several attacks upon him, which appeared in a periodical, in another State, were shown to him, but seemed to give him little trouble. At length, however, an article appeared in the Southern* Churchman, an Episcopal paper in New York, doubting in the first place, Mar Yohannan's claims to the office of bishop; 2dly, charging him with the alleged heresy of Nestorius, in holding the doctrine that "Christ was not born God and man, and consequently that the Virgin was not the mother of God, but of man, in whom God afterwards dwelt:" and 3dly, censuring him—in case the proofs of his "consecration and succession" should be found satisfactory, and he should clear himself of the said heresy—with putting himself under the censure of the Church "by his intercommunion with separatists." The article became a matter of common conversation among the students of the place where Mar Yohannan was at the time residing, and the good bishop was so much annoyed on the subject, that he resolved to put forth a vindication through the columns of the Recorder, which, as Mr. Perkins says, "is the only religious paper with whose name the bishop is familiar." Mr. Perkins, however, advised him, with his imperfect knowledge of the language, not to enter into a newspaper controversy; to which advice he yielded, on condition that Mr. P. would insert the "Vindication" which Mar Yohannan had already prepared, in his forthcoming book. The "Vindication" accordingly appeared in the "Eight Years' Residence in Persia;" and we now transfer it to our columns, not for purposes of controversy, but as an interesting exhibition of the simplicity of faith and spirit, and the "meekness of wisdom," which have characterized the Christian deportment of the Nestorian Bishop:—

"My brethren of the Episcopalians:—What evil or wicked thing have I wrought in relation to you, that some of you should write about me in your newspapers, and scatter them through all America?

1. I am a poor man, and my nation is poor. I came to thank Christians in this country for having helped us, and to ask them to help us more, for the name of the Lord Jesus Christ. We are members of one another: if one member suffers, do not all suffer with it? Well, if you had desired our good, would you not sometimes have inquired of me thus:—What is the condition of your people in that land of heathenism? Is there a Church there? Are there good men? Are there tokens of the influence of the Holy Spirit? What is the state of knowledge and instruction? What are the morals? But from very few of you have I heard one of these questions. You ask, *how many orders have you?* My friends, *forms* are nothing; "Neither is circumcision anything, nor uncircumcision, but a new creature."

2. If you say, that our Church is built upon the Apostolic foundation, the oldest of the Churches; why, shall we place our confidence in age, name, or forms? No, but in the Lamb of God, who descended from his throne on high to save that which was lost. Observe and behold: the Creator of the heights and of the depths did not demean himself so loftily as some denominations, who say, WE ARE; *there is no other true Church.* The Lord said, Every man who exalteth himself shall be abased, but whosoever humbleth himself shall be exalted. Again; your Church came out from the Church of the Pope. Is there not some leaven of the Pope still remaining in many of you? Take care; if you say, "no, this word is a mistake," I have proofs. What are those pictures in some of your churches? This is a mark of the Pope. I know you do not worship the pictures; but your children who rise up after you, seeing them in the Churches, will worship them. Mark that second commandment—God said, Thou shalt not make unto thee any likeness, or resemblance, of anything in heaven above, nor in the earth beneath, nor in the waters under the earth. Another commandment of God is, Love your neighbors as yourselves; but you say, OUR CHURCH IS GREAT—Very well, your Church has become great, has it? Why? that it may despise small Churches? Our Lord Jesus Christ says, Whoever will be greatest, let him be servant of all. This haughtiness is another mark of the Pope, who teaches that none will be saved who are out of the Church.

2. Come, let us see; has our Lord pronounced blessings on the *meek*, or on the *proud?* I believe he pronounced his blessings on the meek, declaring that they shall inherit the earth. Again, said our Lord, Two men went up into the temple to pray, one of them a pharisee, and one of them a publican; the pharisee proudly offered his prayer; and the publican in humility; God heard the publican and disregarded the pharisee. So every one who exalteth himself shall be abased, and he that humbleth himself shall be exalted. King David also says, The meek shall inherit the earth, and shall delight themselves in abundance of peace—and many other like things does he say in the Psalms, in favor of the lowly and against the proud. And what humility did our Saviour manifest, when he was led as a lamb to the slaughter; and as a sheep dumb before her shearer, so he opened not his mouth, according to the words of Isaiah.

4. Come, let us see about Nestorius, what evil he has wrought towards you. If you speak of other nations, he has sharply rebuked them; but in relation to you, he has done nothing. And others he rebuked for their idolatry, in calling Mary the mother of God, and many other wicked works which were done among those nations, and which you do not understand. And do you too, like the Catholics, cast Nestorius out into utter darkness? If you would be informed, Nestorius has marked out no new path for us. We have not gone after him. Our nation sympathized with him, and we still love him as our ownselves; and if all the world should say so, we will not cast him off; for he was persecuted for righteousness' sake. And our Lord has said, Blessed are they who are persecuted and evil spoken of, for righteousness' sake; their reward shall be great in heaven.

5. I do not say that your way (Church polity) is not a good one—very good, if you properly follow it; not in exclusiveness and ostentation, saying, We are the *only true Church;* nor in hypocrisy, like sepulchres which are white without, but within full of uncleanness. God looketh upon the heart. It is important for Christians to abound in love, and not in vainglorying. But every tree is known by its fruit; men also, by their works.

6. I love Episcopalians; and Congregationalists; and Presbyterians; and Dutchmen; and Lutherans; and Methodists; and Baptists—all, as brethren in Christ. There is no difference in them with me. The greater brethren are all these; and if there be less, we are the least. We open our churches to their priests, and receive them as the priests of God and the Apostles of our Lord. Our Lord said, Whosoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward. And whosoever receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. Thus have we learned from our Lord.

7. You are displeased with me, are you, because I have associated with the Presbyterians and Congregationalists? So the newspaper teaches. I do not practise partiality. Is it very strange, that I associate most with the Presbyterians and Congregationalists? No; they are equally our brethren; and they have come and helped us, in books and teachers, and have done a great and good work for our nation. Ought I to abandon them and form new alliances? We do not so understand propriety and justice. Would it not have been a great wonder, very wrong in me, and very bad of my nation, had I forsaken them and connected myself with others? It would be a black reproach and a great sin for us thus to abuse the good they have done for us. God would be displeased with us for such a course of ingratitude. But we will never be unmindful of their beneficence. We will cling to these benefactors, as we do to Nestorius. Our Lord Jesus Christ said, Whoever shall give to drink a cup of cold water, shall not lose his reward; how much greater will be the reward of those, who have given to drink the instructions of Christ! And shall we abuse the good work which they have done for us? Never; we must obey God rather than man; and keep the commandments of God rather than the commandments of men. We all have one Lord, one faith, one baptism, one God and Father of our Lord Jesus Christ, who is over all and in all; over us, over you, and over them; who will judge us all at the last day; and if found at his right hand, will raise us all to the same heaven. We shall dwell in peace together there. May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with us all forever, Amen.

Your fellow-sinner and unworthy Christian brother,
Mar Yohannan.

From the (London) Christian Remembrancer.

In review of "The exclusive Claims of Puseyite Episcopalians to the Christian Ministry indefensible; with an Inquiry into the Divine Right of Episcopacy and the Apostolic Succession; in a series of Letters to the Rev. Dr. Pusey. By John Brown, D. D., Minister of Langton, Berwickshire."

THE EPISCOPAL QUESTION.

There is nothing which ought to make a controversialist more suspicious of himself than great and easy triumph. In proportion to its extent, and his facility in arriving at it, is the likelihood of its being premature. If the cause he is attacking be one which has been maintained by the learning and wisdom of ages, then numerous *reductiones ad absurdum* on his part afford a strong probability that he is laboring under some serious mistake. Were the position of High Churchmen one quarter so untenable as Dr. Brown has represented it, it would never have been perseveringly occupied by such men as Taylor, Hammond, Bull, Beveridge, Waterland, and Jones. And to show how easily one can get out of Dr. Brown's meshes, we will give a specimen or two of what he thinks the absurdities to which we are reduced.

In the first place, we have the old story produced, as if it were a perfect novelty, and had never been discussed, or even thought of, by Episcopalians, about persons ordained in the Episcopal Church, who have never received Episcopal baptism.* So delighted is Dr. Brown with this argument, that he pauses on it, reiterates it, illustrates it, amplifies it, and winds up by hoping that, after his having brought it forward, Dr. Pusey and his friends will reconsider the whole question of the succession. But facts, we think, tend to damp a sanguine expectation like this. The argument has been brought forward so very often, and the doctrine of Apostolic succession been persisted in notwithstanding, that we fear Dr. Brown will hardly find it answer his wishes in this respect.

In truth, had he been really conversant with the subject, Dr. Brown must have seen the answer to himself by dint of about ten minutes' reflection. The advocates of the Apostolical succession have notoriously entertained different opinions respecting the validity of baptisms administered in the name of the Trinity, without the pale of that succession. Neither party, therefore, can regard its opinion on this latter point as equally established with its opinion on the former. Who, then, does not see that, were those who maintain the nullity of the baptisms in question convinced that such an opinion overthrew the succession, they would forthwith abandon it,—that they would look on it as brought thereby to a plain *reductio ad absurdum?* No such consequence, however, is really involved in the matter. However improper it may be to ordain persons whom we know to be unbaptized, the succession cannot be overthrown by this having been done from ignorance or a false opinion, unless we are prepared to maintain that none can be vehicles of grace from which they may be debarred themselves, an opinion which reaches alarmingly far.

Another prematurely sounded note of triumph will show how little Dr. Brown has entered into the spirit of Episcopal ideas; and how, from inability to interpret, he is unable to refute, them.

He undertakes to dispose of the analogy which has been, more or less, insisted on at all times, between the three orders of the Christian, and the corresponding three of the Jewish, ecclesiastical polity; and he sets to work as follows:—

"In the *third* place, if the analogy be sanctioned in the New Testament, and the ministry of the Christian is to be assimilated to that of the ancient Church, it will furnish an argument for *the Papacy*, and not for your form of ecclesiastical polity.

"You are aware that there was only a single individual in the highest order of the Jewish hierarchy, and that he acted as high-priest to the whole people of Israel. Several high-priests are indeed mentioned occasionally as living at the same time, but, as is remarked by Ravius, they were either those who, though they had held that office, were deposed by the Romans, and retained only the name, or the heads of the twenty-four courses of priests of the second order, who, except as the presidents of these courses, differed only nominally from the common priests. And as this office was held only by a single individual, so he acted as high priest not only to the nation of Israel, as has sometimes been asserted, but to the whole ancient Church, whatever might be its extent. That Church, it is admitted, consisted, indeed, principally of a single nation, but still it included also the people of the Gibeonites, and many other Gentiles, and their number at some times seems to have been very considerable. Nay, whatever might be the proselytes who should be converted to the faith of the God of Israel, and however distant their dwellings from the land of Canaan, they were to be members of a Church which had only a single high-priest. If we are to follow, therefore, the model of the Jewish hierarchy, we must adopt a form of ecclesiastical polity different from yours, and from that of all the other Protestant Episcopal Churches, whose bishops must be laid aside, and though in some respects similar, different even from Popery, and from every other form of ecclesiastical government which has been witnessed by the world. We would assuredly have a bishop, but there would not be another on the face of the earth; and all the cardinals would be dismissed, all the metropolitans would be discarded, and all the vicars-apostolic, with a single exception, would be done away; for though the high-priest had a deputy, he had no more than one;—and upon that single supreme universal pontiff would devolve the performance of every act of confirmation, ordination, and jurisdiction, not only in a particular country, such as England, or France, or Russia, or China, supposing it to be evangelized, but throughout the whole Catholic Church. Such, Sir, is the tendency of this boasted analogy between the polity of the Christian and the Old Testament Churches,—an analogy, I confess, which, if you were able to establish it, would be completely subversive of Presbyterian purity, but which would be equally fatal to Episcopal pre-eminence, and even to popish supremacy, and which would introduce a system not only impracticable in itself, but in a great measure dissimilar to every other government which has existed in the Church."—pp. 108—111.

"And I would observe, in the last place, that if he were only a bishop, so far as it furnished an argument for an order superior to priests and deacons in the Christian ministry, it would prove by far too much. It would demonstrate, indeed, that there ought to be such an order, but it would be an order which could include only a single individual, and on that individual would devolve not only the duties of ordination and confirmation, but of jurisdiction and discipline throughout the universal Church. But as an argument which leads to such obvious absurdities contains within itself its own refutation, it must be upon very different grounds that you will maintain the cause of diocesan Episcopacy, and persuade us to embrace your favorite doctrine, that where there is no bishop there can be no Church."—pp. 125–6.

It is no part of our present business to stand up for this analogy, or to investigate the limits of its safe application; but we must say it comes scatheless out of the ordeal of Dr. Brown's reasoning. Had he at all caught the patristic meaning, he would have seen that his objections are worth nothing. There was but a single high-priest among the Jews, because the Jewish Church was not only one but single, *i. e.*, alone as well as one. The Christian Church being universal, does not seem calculated to have the one of these attributes, although the other is its essential character, its very end and aim. The consequence is, that the Catholic Church being not numerically, but internally and characteristically, one, is all in every part, each specimen is a microcosm of the whole, and therefore, if we are to count on discovering an analogy between the Church and the Temple, we are to look for it in each diocese. There was but one high priest, and nowhere can there be two bishops. The Episcopate is one; and the Catholic believer, in passing from diocese to diocese, considers himself to be under the one Apostolate, just as he is under one sky and one sun. Every where he finds the bishop. The men, as men, are numerous and different, but the sacred office is one and the same.

From the Oxford University Herald.

CROWN COURT.—(Before Mr. Justice Erskine.

After the Grand Jury had been impanelled, Mr. Justice Erskine addressed them as follows:

Gentlemen of the Grand Jury,—In laying before you a statement of the cases that will be brought under your consideration during the present Assizes, I lament that I cannot find reason to congratulate you on any apparent diminution of crime; on the contrary, the number of cases on the present occasion is, I believe, greater than on any former one; and though there are not instances of atrocity among them, yet there are some of a serious character which must form the subject of deep and careful investigation. It is, you know, most painful to a judge, when called on to administer justice on a circuit, to find, notwithstanding all that has been done, that crime still continues to make the most rapid strides; but if it be painful to those who live at a distance, it must be doubly so to you who reside in the midst of it, and find that your endeavors are insufficient to suppress crime and check the progress of vice. We find that, notwithstanding punishment, vice continues to make increasing progress in the country, and it will be the best wisdom to inquire and consider what are the real and latent causes of this evil. If we seek the proximate causes, we find they are various—in some cases arising from erroneous principles, in others from passion or temptation, and in others from distress; but whatever may be the proximate cause, the spring or root is the absence of moral principles, or the acting on principles which are founded on some insecure basis. The surest foundation is that Christian faith, which we all profess; and if we are convinced of this, the best security we can raise against the progress of crime is to lay the foundation of moral principle on religion. It is true that sound reason would lead the mind, if properly constituted, to the same conclusion as it would be led to by the word of God; but then reason is too weak, and the process too slow, to prevent any adequate check to the sudden outbreaks of passion or temptation. It is only in the fear and love of God that we can hope to find such a discipline of the affections of the heart and conscience as will, in the hour of temptation, be a sufficient check for the outbreaks of passion. If we permit the young, before their consciences are impressed with the fear of God, to wander unheeded and uninstructed; if we allow them to become familiar with vice while their minds are tender; we shall find it too late, when their affections are turned and their consciences hardened, to remedy that which might have been so effectually done at first. It is therefore of the utmost importance, while their consciences are tender, that a sound religious education should be given to every one within our reach: whether we look at it as tending to the glory of God, or the security of the advantages we enjoy, we should feel no exertion to be too laborious, and no sacrifice too great, to secure the early cultivation of sound religious principles. It is therefore to the establishment of schools for religious education, the enlargement of places of public worship, and the better regulation and classification of our jails, that we must look for that improvement in the moral condition of the country, which the laws themselves have been unable to effect. It is the more necessary that we should make these exertions now, because the laws are relaxed; and the same humanity has also relaxed the severities of the jail, and if we do not keep progress with those steps, offences will but increase in number. The discipline of a jail should be to make it irksome; and the affording religious instruction there will be of little avail if the prisons are not so constructed as to admit of a separation of classes; for if all are allowed to assemble together, and the hardened offender to instruct those who are but young in crime, the jail will become, not as it ought to be, a means for the suppression of crime, but a school for the encouragement of it. If we have not now the means of making such alterations, we shall find the necessity for making them still stronger every year; and if these matters are attended to, (as I am happy to find they are to a great extent in this county,) we may hope to see crime on the decrease instead of the increase. We must bear in mind, too, the object for which we assemble here—that crime shall meet its proper punishment, and keep such a watch that no innocent man shall suffer, and no guilty one escape, but be punished with a view to prevent his committing crime again, and at the same ttme to be a warning to others. Although the list is long, it is not necessary that I should detain you further, as there is no one case in which you will meet with any difficulty: still there are many which will require your serious consideration.

His lordship then enumerated the number and nature of the cases, and concluded by thanking the grand jury for their large attendance, and remarked, that their readiness on the present occasion was the best earnest of their anxiety for the preservation of the peace of the county.

CHRISTIAN CHARITY IN POLEMICAL WRITERS.

To the Editor of the Oxford University Herald.

Sir,—I beg leave to call the attention of some of your correspondents to the following passage from Dr. Parr's Letters. Theological controversy is as rife now as in the days of Bishop Montague, and maintained with the same difference of spirit on either side; for there is as much difference between the spirit which pervades the writings of Archbishop Laud and Bishop Montague on the one hand and their persecutors on the other, as between the Record and co. in the present day and the *general* spirit of controversial works on the other side—to particularize but two, Dr. Pusey's Letters and Mr. Perceval's Letter to the Bishop of Chester.

"The finest specimen," says Dr. Parr, "I know, of moderation and Christian charity in polemical writers, is in the preface of Montague, Bishop of Norwich, to his *Apparatus ad Origines Ecclesiasticus.* Read it, say I, to Protestants and Romanists: it is the seventy-fifth paragraph. I do not take up my opinions from modern pamphleteers: I have learned my lesson in the schools of *Bishop Andrewes, Bishop Moreton, Bishop Jeremy Taylor, Dr. Barrow, Bishop Montague, Isaac Casaubon,* in his *Answer to Baronius;* and I shall make a concession, which you will stare at, from a verbal critic, when I prefer Montague to Casaubon. Let me not forget *the Answer of Archbishop Laud to Fisher.* Laud investigates, Laud reasons, Laud distinguishes, Laud reviles not; and surely you and I must sympathize in holy indignation, when we read that, during the infamous trial of Laud, his candor to an adversary was one topic of accusation against him."

ALPHA.

ANECDOTE OF DEAN MILNER.

To our apprehension, there is another view of Isaac Milner's personal character which is not a little valuable. He was a very real person; he was not ashamed, to use a phrase which occurs in the answer to one of the Marprelate libels, to "call a dog a dog;" he always spoke out honestly and candidly what he meant; nor was he alarmed at being thought a fool by men infinitely his inferiors; true wisdom, he knew, consisted in "not being afraid of bugbears." Some very amusing, and, we will add, instructive instances of this, occur in his life: "He *never* laid much stress upon merely external matters. Cant, and affectation of every kind, he abhorred; and, to say the truth, he was rather partial to what are called *tricks* with cards;" (p. 54;) he was fond of "instructing young people to play at draughts;" (p. 327;) he was "constitutionally gay; in fact, so blithe and frolicsome were his spirits during the intervals in which he enjoyed a moderate share of health, and so entirely free was he, at all times, from the slightest shade of affected gravity, that by persons of a more severe turn of mind, or of less natural cheerfulness, he was sometimes thought to be in danger of overstepping the line which separates innocent gayety from culpable levity." (P. 329.) He "avowedly took interest in private exhibitions of personal strength or activity, such as horsemanship, &c.; or manual dexterity, such as sleight of hand:" on one occasion he "had a juggler in the dining-room at Queen's lodge;" and on another, "he joined a private morning performance of a professor in the equestrian art—bugbears he despised."—P. 363.

But perhaps the oddest instance in which the good dean "saw good in everything," and disdained not to acquire information from every master of his particular craft, is the following racy anecdote: for we pass over his instructions to a carpenter, a razor-grinder, and a farrier, as minor matters:

"Occasionally Dr. Milner carried the practice intimated in the above anecdotes, to what some of his friends might, perhaps, consider an extravagant length; and it sometimes gave rise to amusing incidents. For instance, he was once crossing over from Hull to Barton, in the passage-boat which at that time sailed, and, probably, still sails, at a certain hour each day, according to the state of the tide. It so chanced that Mendoza, the boxer, had been giving lessons at Hull, and was crossing over at the same time. The Dean was observed to make his way towards Mendoza, and to enter, with him, into a conversation which lasted during a great part of the passage. There were persons present who saw the circumstance, and who hinted to the Dean afterwards, that they felt rather surprised at what he had done; to their observations Dr. Milner replied, 'Oh,—Mendoza,—I thought he was at the top of his profession, and I wanted to get something out of him.'"—P. 166.

Nor does it seem that good Isaac Milner confined his researches into the "noble art of self-defence" to mere theoretical inquiries, as a certain nobleman found to his cost:

"Being in company at Lowther with a nobleman who professed great skill as a boxer, he contrived to turn the conversation upon the art, or science, of self-defence. Lord A—— H—— strenuously maintained that a scientific pugilist could not, by any possibility, be struck by an uninstructed antagonist; that his skill would enable him to ward off any blow not dealt to him by a brother of the craft. The Dean disputed this position; the company became interested and the discussion animated; experiment only could decide the point. In order, therefore, to bring the matter to the test, Dr. Milner arose from his seat, and, walking into the middle of the apartment, coolly said, 'Now, my lord, if you will only promise not to strike me, I think, that in spite of any guard you can keep, I can strike you.' 'Impossible,' &c., &c., exclaimed Lord A—— H——. They stood up accordingly, and, 'within less than thirty seconds,' said Dean Milner, with great triumph, when he afterwards related the circumstance, 'I gave him, with my open hand, such a slap on the face as rang again through the large room.' The company, of course, laughed heartily, and Lord A—— H—— said no more on the subject of boxing; but so irresistible was the influence of the Dean's good humor, that it was impossible even for a man in his lordship's circumstances to be angry with him."—P. 329.

A hundred per cent., in our estimation, does the Dean rise from these two excellent stories, which we earnestly commit to the estimate of certain critics of our own pages who are quite scandalized at our intimacy with the Pickwick Papers; and though we have seen also many criticisms on this "Life of Dean Milner," we have not seen these incidents the objects of vituperation from any straight-laced periodicals, hebdomadal or bi-hebdomadal, monthly or quarterly. To be sure it is a matter of taste, upon which we may even differ from the President of Queen's and Dean of Carlisle, whether a blackguard Jew boxer should be one's chosen companion, even on the hail-fellow well-met deck of a steamer. The standard which regulates such proprieties varies considerably; although this is a question, after all, rather of degree than of principle. But we must just ask, though seeking pardon for associating such excellent divines with our ludicrous ideas, "What Mrs. Grundy would say" if Dr. Pusey were to hold a colloquy with the Game Chicken on the mysteries of the Fancy; or if Mr. Newman were to become a correspondent of the *Sporting Magazine;* or the authors of the *Tracts for the Times* were to get up a "private" party to Astley's or Van Amburgh's; or if Madame Saqui or Ramoo Samee were to give a snug "morning performance" at Littlemore; or even were ourselves to turn out with the Quorn hounds,—albeit though we, one and all, were prepared with the irrefragable argument that "it was our settled habit to endeavor to glean from every person who fell in our way some portion of the particular knowledge, whatever it might be, which that person was supposed to possess," as excellent Mrs. Milner somewhat cumbrously and distrustingly (p. 329) expresses it? Would not the *Record* rave, and would not the *Christian Observer* draw down the corners of its mouth? However, we commit the Dean's *principle* to the notice "of the dancing clergy" who are so often posted in the columns of that meek journal. Who knows but that in the mazes of a quadrille they are solving some deep problem in statics, investigating the laws which regulate the connexion between the ear and the foot; or in the waltz developing some unknown theory of attraction and cohesion?

But, sincerely, we think this a much more important matter than to be dismissed by a jest: Isaac Milner's honest and manly scorn of hypocritical pretence and affected ignorance on subjects with which all the world is acquainted, is very praiseworthy; and we are much obliged to his niece for having the Christian courage to relate these anecdotes. True honesty and real sincerity sees neither danger nor sin where pretenders to spirituality toss up their heads, or cover their faces with their hands—the fingers being open!—*London Christian Remembrancer.*

On the 28th February, Lord Ashley brought forward a motion in the House of Commons, respecting the "moral and religious education of the working classes." In the course of his matured and truly Christian speech, which bristled with facts of the most appalling description, his lordship cited several cases of young persons who had never heard of Christ,—who had never heard the name of God, save when forming part of a curse,—and yet among whom "there was a general knowledge of the lives of Dick Turpin and Jack Sheppard."

The disclosures, made upon this occasion, reflect the deepest disgrace upon the government and rich manufacturers of England; and, at the same time, bear witness to the fidelity with which the Church has labored, while bearing up against insufficient means, amidst dense masses of festering and infectious crime. "In making the present motion," said his lordship, "he did not mean to deny the meritorious efforts which had been used by the [Church] National Society for the furtherance of education; nor would he disparage or detract from the exertions made by the various dissenting bodies. * * * It appeared from the tables made out by the Rev. Mr. Burgess of Chelsea, that the total number of daily scholars in connexion with the Established Church was 749,626, and from the same tables it appeared that the total number of daily scholars in connexion with the dissenting bodies was 95,000." "It was due to that excellent body of men, the clergy of Leeds and its neighborhood, after reading such a deplorable account of crime, to read a passage from the report of the Assistant Commissioner, Mr. Symons, who says, 'If vice increases in Sheffield, the blame assuredly rests not on the clergy. Few towns are blessed with so pious or active a ministry. It is not for want of exertion on their parts if the church and chapels are unfilled and the schools scantily attended: and this remark applies also to part of the Wesleyan and some other religious denominations.'" "If things were better in Bilston, it is owing to the dawn of education, and 'to the great exertions of the Rev. Mr. Fletcher and the Rev. Mr. Owen in the Church; and Mr. R. Bew, chymist, and Mr. Dimmock, iron merchant, among the dissenters.'"

It must not be supposed, that though these pious labors have not accomplished *all* that could be desired, they have produced no beneficial effect whatever. Lord Ashley affords to us this gleam of consolatory contrast: "he had read correspondence from clergymen in the disturbed districts, and the effect of it was, that very few of their congregations, and none belonging to their schools, were found amongst the insurgents against the peace of the country; for such persons knew, that however grievous their wrongs, they owed obedience to the law, not on a calculation of forces, but for conscience' sake." We can confirm this statement of the noble lord, by another of a similar kind, which we found in the London *Standard.* In the late tumultuous insurrection in the northern parts of England, a young clergyman, with an income of £100 a year, preserved the peace of a wide and populous district, notwithstanding threats and tamperings were brought to bear against its tranquillity, mainly by his efforts in the cause of religious education. A mill owner, a Socinian dissenter, was so impressed by the benefits rendered to society by this excellent young minister, that he thus spoke to him:—"I will never oppose Church-rates any more, though I have always done so: one man like you in a country is worth a regiment of rural police."—*The Church.*

From the Prince Edward Gazette, of the 5th May.

MILLERISM.

It is painful to contemplate the frequent perversion of the Sacred Writings. It is often asserted that any doctrine, however absurd, if ingeniously argued, will obtain proselytes, and so it is with the Miller fanaticism. The recent visit of Mr. Deverell has had the effect of convincing some weak minds in this vicinity, that the end of all things sublunary, will take place within the next eight months; however, the number is very small. We were not present at the last lecture, but a friend has furnished us the following particulars.

On Friday night last, between the hours of eleven and twelve o'clock, a "midnight cry" of an appalling kind was uttered in St. John's Hall by some of the *fair ones* of Picton, and vicinity, who had congregated there to hear the warnings of that apostle of Millerism, the [so called] Rev. Mr. Deverill. A short time after he had finished his lecture, and had bid them an affectionate farewell, as he believed he would never see them again till after the resurrection and the destruction of this world, which would take place some time in this year, 1843; some wicked boys fired a train of gunpowder which they had laid round the building; the light flashing into the windows caused a rush to the door which was tremendous. A universal cry of "Lord, save us," "Lord, have mercy on us," resounded on all sides, and several fainted. After some time, order was restored, and the congregation separated. The writer of this article attended for several nights, and can say that he never heard so lame an attempt at explanation of the prophecies, the analogies being in many instances forced and strained to suit the views of the lecturer, and in no degree leading to the conclusions at which he arrived. We however acquit him of any design to mislead the public, as what he stated was read from various scraps of paper, probably copied from Miller's writings. When he threw them down, and was thrown upon his own resources, he produced little effect on the audience, notwithstanding the solemnity of the subject. He appears to be a very illiterate, uneducated man, and utterly unacquainted with his own language—every sentence was ungrammatical, and he frequently used words which have no existence. For precursor, he used "preclusor," and he said the *Christian Guardian* was a very scurrilous and "deflamatory" (defamatory) paper. When repeating the Lord's prayer, he said, "thines" (thine) is the Kingdom, &c., and the wicked one was running to and "throw," (fro,) &c. He has a strong English accent, and frequently spoke of the "orses" (horses) and the "hislands" (islands.) We think that he would be much better employed at some useful branch of mechanical or agricultural industry than in dabbling with the prophetic writings of the sacred Scriptures. According to his own showing, he is a weak-minded man and unstable in all his ways. He stated that while a preacher with the Methodists he left them and joined the Lutherans, he then left the Lutherans and came back to the Methodists, but when the Conference refused to admit him into full connexion, he left them again, and became Millerite. He speaks very bitterly against the Methodist Conference, and says they have defrauded him out of twenty-four pounds ten shillings and sixpence halfpenny of his last year's salary, whilst Mr. —— had two hundred pounds per annum, besides "*an occasional dip into the Missionary fund.*" The [so called] Rev. gentleman obtained from his Picton audience a contribution of 2*l.* 18*s.*, which we know was given more from charitable motives than from any serious belief in his doctrines. A true Christian should always be prepared for death and judgment, but we consider it great presumption for any human being to pretend to dive into "the hidden counsels of God," and to tell in what year the final consummation of all things will take place. This the Deity has, for wise purposes, concealed from us.

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* The "Churchman" is intended; the "Southern Churchman" is published in Richmond, Virginia.

* We beg our author's pardon. We find him making a slight reference to Episcopalian consciousness of this difficulty: but if he be really conversant with the way in which it is met, we have a worse charge to make against him than that of ignorance.

THE BISHOP OF JERUSALEM.

Poor Dr. Bowring made a very great fool of himself, in the House of Commons, on Tuesday sennight, and got tolerably well laughed at for his pains. There is nothing very surprising in this, certainly, for the learned doctor's vanity is perpetually forcing him into some ridiculous and absurd position, but on this occasion he outdid his former self. He exposed himself to a severe rebuke from Sir Robert Peel, and even Lord Palmerston and Joseph Hume contributed their share of censure. The object of his attack was the appointment of a Christian bishop of Jerusalem in the person of Dr. Alexander. Dr. Bowring is a great friend of "religious liberty," and he feels that the sending out of a Christian prelate to the Holy City, is an insult offered to the religious feelings of his Mohammedan brethren. We shall expect, after this, that the learned member for Bolton will bring in a bill for the suppression of missionary societies, on the ground that all such societies unnecessarily interfere with the "religious liberty" of the people whom they endeavor to convert. Surely he does not mean to bestow all his sympathy on the followers of the prophet, and to look with indifference upon the insult offered to the cannibals of New Zealand, and the idolators of Otaheite. He has gone further, we admit, than any other of his party, to elucidate their favorite theory of "Religious Liberty all over the world," but if he means to be consistent he must go much further yet.

It is worth while, however, to glance at the sort of objections which were put forward, in the course of his speech, to the selection of Dr. Alexander as the first Christian bishop. In the first place, he is a Jew by birth—a circumstance which those who made the appointment had presumed to think peculiarly qualified him for the office. But Dr. Bowring tells us that, "the very fact of his being of Jewish family would make him an object of contempt to the Mahomedan body." This is strange language, certainly, for so zealous an advocate of "religious liberty" to indulge in. His "Jewish brethren," no doubt, will remember this sneer, and, perhaps, pay him off for it yet. The objection itself is best answered in the words of Sir Robert Inglis:—

"Who was the first bishop of Jerusalem? Who was the founder of the first Christian Church in Jerusalem? Was he not a Jew? Was he not St. James? Were not those first called to the Christian ministry Jews rather than Gentiles? Assuredly this was so; and, if so, how could any member in that House for one moment stand up and object to a man of Jewish descent filling an office in the Christian Church?—(Hear, hear.")

But, perhaps, the most curious passage of the speech was the following:—

"Of course no little curiosity was evinced to see this 'vescovo'—this 'English bishop,' as he was called. The curiosity of the people, however, became astonishment when they saw the bishop's wife—'*una vescovo*,' as they termed her; and when the six children came, then in pious horror they lifted up their hands, exclaiming, in absolute amazement, 'Vescovini! Santa Maria! and are there little bishops too?"—(loud laughter.) In fact, any one who knew the East knew this—that it was impossible to connect, in the minds of the people, morality with the Christian character, unless that character was, among Churchmen, associated with celibacy—(hear.)"

There is an affectation of levity in the tone of this extract, and indeed of the whole speech, which is absolutely disgusting, and which even Lord Palmerston denounced, as "most extraordinary." Dr. Bowring is a Protestant, at least by profession, and, what is more, a Protestant dissenter, and yet Dr. Bowring thinks it decent and becoming to urge, as an objection to the appointment of a distinguished and competent individual to a high office in the Christian ministry, that that individual is "a married man." Well did Sir Robert Inglis tell him, that "if there were one point in which the reformed Protestant Church of England stood favorably when contrasted with the Church of Rome, it was by not insisting upon the celibacy of the clergy connected with her establishment. He thought that the presence of the bishop's wife at Jerusalem would also have a favorable effect. She would have an opportunity of exhibiting those social virtues which could not but be productive of good to those by whom she was surrounded." Those who know the honorable member for Bolton's passion for the "romantic," will not be surprised that he should, in more than one instance, have drawn upon his imagination for facts, and have been subject to repeated correction, from both sides of the House.

Western Luminary.

To the Editor of the (London) Times.

Sir,—Although it may be that you, more nearly than I do, agree in the observations made the other evening in the House by Dr. Bowring on the subject of the Jerusalem Bishopric, yet, I doubt not, but that you will readily lend the influence of your valuable journal to correct whatever of false impression is likely to be produced upon the public mind by the remarks which were then made.

Dr. Bowring objects, on personal grounds, to the appointment of Dr. Alexander to the new Bishopric, and urges two somewhat plausible reasons why that gentleman should not be considered a fit and proper person for the office. Dr. Bowring seems to think that a prejudice would necessarily be excited against the bishop amongst all classes in Syria from the simple fact of his being of Jewish origin; and he contends further, that his having gone out to Jerusalem with the so called incumbrance of a family could not fail to scandalize the prelates of the Latin and Oriental Churches, seeing that, with them, the celibacy of the clergy is a dogma of such importance as to be held as well nigh essential to the very constitution of a church. Now, sir, I should not have presumed to trouble you with any remarks upon these objections, had I not been able, from what I have learned from personal observation, to state what I think will go far towards altogether removing them.

During the stay of nearly five weeks at Jerusalem, in the months of April and May last, I was an eye witness of the reception met with by the bishop from the Christian, Jewish, and Mussulman inhabitants. I mixed as much as possible amongst these classes, and heard—often very freely—the expression of their feelings with regard to the new comers.

Of the Christians, the Roman Catholics alone stood aloof. The Greek, Armenian, and Syrian Churches manifested a very friendly spirit—a feeling which is continually increasing as the tenets of the Church of England become more and more known. The Greek Church holds the necessity of the celibacy of its bishops merely as a point of expediency, (whilst marriage is permitted to the priest,) and therefore, that an English Bishop should be married is a thing neither strange nor revolting. The Greek Bishops in Palestine seem rather to wish that an equal liberty might be granted them by their Church.

With respect to the Jewish population, one might naturally have looked for a deep-rooted prejudice in that quarter against Dr. Alexander. The Jews, of course, consider that he has apostatized from their faith by embracing Christianity; and one might, we say, naturally expect that their hostility would be roused against him as an apostate. But these hostile feelings, in reality, exist in a very slight degree. They have given way to a very general one of pride—pride that one of their own suffering nation should occupy so distinguished a position. And this is not mere talk; the sincerity of their good-will is proved by the free, unsuspecting, and friendly intercourse which subsists between the leading Jewish families and Bishop Alexander.

One word in reference to the Mussulmans. It is certainly true that it was contrary to all their notions of decency that women should go unveiled, and they could not understand how, with such a custom, the modesty of the sex could be preserved. But the amazement with which they first gazed on the unveiled face of Mrs. Alexander and her companions, soon gave way to the most unbounded respect; so that now the haughty Turk actually regards the English ladies as beings of some superior order rather than as mere mortals. The tenants of the harems are courting their society, and becoming gradually civilized by the intercourse; so that, in fact, much may be expected to result in the end from the influence of the bishop's family.

I might also add, that although no firman had been received from the Porte, yet the Pasha of Jerusalem had appointed two kervasses, or government officers, constantly to attend the bishop, and to bear before him the staffs of office. By thus conferring dignity upon a man of Jewish origin, the Turks have virtually removed, in a great measure, the stigma which has hitherto attached to the Israelite in the eyes of their people at Jerusalem.

I remain your obedient servant,

J. W. AYRE.

Vicarage, Wellingborough, April 15.

THE FACTORY EDUCATION BILL.

The most important measure of the session, whether considered in a spiritual or temporal—a moral or pecuniary point of view, is, unquestionably, Sir James Graham's Factory Education Bill; but like all other measures having for their object the practical melioration of the poor man's lot, this bill is violently opposed by the Dissenters, and every other grade of self-styled Liberals in the state. Meetings are being held in every town, village, and hamlet—petitions ready cut and dried, are pouring in upon the legislature—and an organized machinery, something like that of the Manchester League, has been put in motion, to deny the infant inhabitants of our densely populated manufacturing districts that greatest of earthly blessings, a sound Scriptural education. To read the speeches of the Dissenting ministers, in reference to this bill, one would be led to suppose that the whole of our privileges, civil and religious, were about to be endangered by it—that a worse than Egyptian bondage was on the eve of being established—and that the entire country must pass under the shade of some vast and overpowering superstition. That the bill is calculated to effect a mighty change in the moral condition of England we are not prepared to deny; it would be useless if it failed to do so; but it would not be the sort of change predicted by the Baptists, the Unitarians, the Independents, and the Wesleyans. It would be a change from darkness to light—from sin to holiness—from danger to safety—from misery, mental and physical, to comparative ease and moral training: it would, at the same time, effectually break through the influence of the brawling political sectarian; it would loosen his hold on the multitude; it would shut up his schism shop; it would enable the clergy of the Established Church to take their proper and legitimate position as the fathers and instructors of their flocks.

The Dissenters know all this, and hence their opposition; they are wise in their generation, and they perceive that their "craft is in danger." The events of last August—even a superficial glance at the state of the lower orders in any thickly populated town—must convince every reasonable man that the time for action has now arrived; it is not safe to let a mass of ignorance and infidelity grow up under our very noses; that which perhaps might have failed to commend itself to our justice, is now wrung from us by our fears. The children of the poor must be educated; not in that careless school which would hold up to the imagination of youth low cunning for genuine talent—the acquisition of riches, no matter how, as a cardinal virtue—but they must be reared in the fear of the Lord, and that can only be done by a careful moral training on Scriptural principles. This education, to be general, must be compulsory; the attendance of the child at school must not depend on the caprice of the parent, or the regulations of the factory; for if so, the poor little creatures would still, with stunted growth and crippled limbs, be hurried off to the mammoth mill, and the paid schoolmaster might administer his lessons to comparatively empty benches. And if a Bible education is, as we contend, the only education calculated to bear moral fruits and redeem the character of our laboring population, to whom can it with safety be entrusted? To the Unitarian, who practically disbelieves an important portion of Holy Writ? To the Baptist, who in his anxiety to reject forms for which Scriptural authority can be shown, adopts others for which no such divine warrant can be given? To the Socialist, who laughs to scorn the idea of a Supreme Being, and unblushingly proclaims the horrid doctrine of moral irresponsibility? To any of the thousand and one other sects, who indulge in as many monstrosities of doctrine as there are hours in the year? No one can say that a Christian education would stand the least chance of being carried out by such a motley group. The present bill very properly puts the controlling power into the hands of the Church of England—the Reformed Church, under which the country has risen to her present high position as a nation. The bill only extends to the manufacturing districts—we have more than once explained its provisions—but we trust to see its principle extended to the whole kingdom; it is loudly called for in the agricultural as well as manufacturing counties.—*Oxford Un. Herald.*

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,

Being about to enlarge our parish church, and to make some alterations in its arrangements, my parishioners are desirous of receiving information on the best mode of *heating the building with hot air, from stoves underneath.* We have heard that this plan has been satisfactorily adopted in the United States; I am not aware that it has been introduced into this province. May I take the liberty of soliciting, through the columns of the Churchman, a plain practical paper on this subject, embracing the proper dimensions and materials of the conducting pipes or flues, distance of them from the flooring, &c.? Our church is of stone; and, when enlarged, will have short, wide transepts, with chancel to correspond.

Yours most sincerely,

A CANADIAN SUBSCRIBER.

To the Editor of the Churchman.

In the notice which appeared in the Churchman of May 20, of the volume entitled, "APOSTOLIC BAPTISM," you have undesignedly mistaken the authorship of the note, page 91, on "*Tradition.*" Every part of the volume as it now appears, with the exceptions stated in the introductory notice, is the work of Mr. Taylor; but the original often was so disjoined, through distinct paragraphs on different points being placed in the middle of discussions to which they had little relation, that it was often difficult to decide where to append them so as to preserve the semblance of connection. This was the case with the paragraph on "*Tradition;*" for, as there seemed to be not any suitable place in the text where it could be embodied, it was determined to insert it as a note. This explanation is requisite for those of your readers who, through your recommendation, may purchase the volume; and who might be surprised that the editor should deny expressly the authorship of any part of the work, and yet that you should specify one long note as his own explanation; and implying, as it might be construed, that the American Editor was the author of the other notes; which is incorrect—although it is easy to perceive, how you mistook the point, without any design. The Editor disclaims any part of the eulogy which the volume undoubtedly deserves; except for assiduous attention, that Mr. Taylor's "*Facts and Evidences*" should appear in all their clearness and convincing authority.

I am, respectfully,

THE PUBLISHER.

THE CHURCHMAN.

SATURDAY, MAY 27, 1843.

REMOVAL.—The Office of THE CHURCHMAN is removed to No. 109 Nassau-street, up stairs, one door below its former location.

ALETHEIA: *or Letters on the truth of Catholic Doctrine. By the Rev.* CHARLES CONSTANTINE PISE, D. D., *author of "History of the Church," "Father Rowland," &c.* New York: Published by Edward Dunigan, 151 Fulton-street. 1843.

RELICS AND IMAGES.—"Mind your business," is the pithy inscription which is found on our old American coppers; and as Dr. Pise regards this as "the most enlightened of all countries," he doubtless accords to the maxim a relative regard; that is to say, he regards the copper for the sake of the country, and the motto for the sake of the copper. Such being the fact, we are next to discover its philosophy; for, quoth Dr. Leonard Bacon, "there is philosophy in every fact, if we can only see it;" and the philosophy of our poetical doctor's affection for the maxim, "mind your business," we take to be, that he has received a special mission for the conversion of the fair sex, especially the young and handsome.

Now we have no idea of telling the public that they are the most enlightened people on the face of the earth: we leave this sort of slang to popular demagogues and Roman jesuits; and hence Dr. Pise will probably carry off the palm for patriotism. But we do pretend to some respect for the apostolic precept, "Study to be quiet and to do your own business;" and as Dr. Pise has seen fit to address his letters to "an Episcopalian," it becomes our business (and we shall study to do it as quietly as possible) to show "Episcopalians" that the contents of the doctor's book are not in keeping with its title; and thus to say many things respecting the "Letters" which, had they been addressed to members of his own communion, we had left unsaid.

The first essay of Dr. Pise, or that respecting the Invocation of Saints, we have already examined. The next point which he attempts is to absolve Romanists from the charge of idolatry in the worship of relics and images. The statement of the question occurs about the beginning of the second eclogue, where the doctor, "seated in a corner, with just light enough," &c., "snatches the present moment to write again."

"Scarcely had I commenced, than [a poetical license for *no sooner—than*] your cousin, interrupting her daughter's lesson, cried out to me, as she drew an image from her work-basket: 'I forgot to show you this picture, which is very precious.'

'Whom does it represent?' I asked.

She fixed her eyes, suffused with tears, upon it—'my dear mother!' she faltered, with a voice half stifled with sobs, and kissed it.

I looked at it—returned it—she resumed her amiable occupation, and I was left again to my musings."

When the "musings" are done, or at least when the chapter containing them is ended, another chapter follows which we copy entire.

"'Papists,' 'Romanists,' and similar misnomers, seem now to be the titles by which the conscientious members of the ancient Church are designated. Pitiful invention! In England, in former times of intolerance, this artifice might have produced its effect;—but in a free country, and an enlightened and liberal age, it is unmeaning and contemptible.

"The nature of the tenet of our Church regarding sacred images and relics has been as disengenuously misrepresented, as the members of that Church are miscalled. Writers of high repute and respectable authority on other subjects, appear as ignorant on this, as the most insignificant scribblers of the age.

"It is stated, that we pray to images; and adore the cross. That we believe there exists a divine efficacy in relics, by which, forgetting the Almighty Giver of every good gift, we hope to derive from them blessings and graces. Have you not frequently found this assertion made with all the gravity of truth, in the course of your reading? Yes, from Archbishop Secker in England, down to the obscure 'Watchman' in the United States, this silly assertion is transmitted, and continued;—until at length it has almost become a proverb in the world.

"You know how to treat such aspersions on the good sense and religious understanding of so many excellent and virtuous Catholics. You smile with pity when you hear it said that your elegant friends, the amiable, the accomplished Misses ——, are bound, as Catholics, to transfer their adoration from the great Creator, to a stock or a stone—to a crucifix or a picture.

"What, then, is the true doctrine of the Church on this point? We find it in the Council of Trent, session the twenty-fifth:

"'The images of CHRIST, of the Virgin Mother of GOD, and the other saints, are to be kept and retained particularly in the churches, and due honor and veneration to be paid them: *not that we believe in any divinity or power in them*, for which we respect them, or that any *thing is to be asked of them;* or that trust is to be placed in them, as the heathens trusted of old in their idols.'

"Consult the catechism in use throughout this country; and to the question, 'Are we allowed to pray to crucifixes, relics, and holy pictures?' you will discover this answer: 'No, by no means; for they have no life, or sense, to hear or help us.'

"It is false, therefore, that we adore these memorials: it is true that we offer them a species of veneration. We have to examine, what is the character of the veneration which the Church admits, and the Catholic pays to them.

"After going into the investigation, I feel assured, that there are many candid, sincere, and ingenuous enough to condemn, with heartfelt emotion, the strange, but strong exertions that are now made, in the most enlightened of all countries, to keep up the wild cry of Idolatry, Romanism, Popery!"

The Council of Trent does not explicitly enjoin the adoration of images; *ergo*, says the doctor, "it is false that we adore them." Now if Dr. Pise would consult his wits when he reasons, as carefully as he counts his fingers when he rhymes, he would see that the parts of his syllogism are far less coherent than his verses that end in "yearly" and "dearly:" for a Church that is theoretically pure, may be practically corrupt; and is very likely to be corrupt when her definitions of doctrine are so ambiguous as to be capable of covering alike error and truth. "Due veneration" may mean no *proper* worship; or it may mean supreme adoration; or it may mean something or any thing between these extremes. What right has Dr. Pise to determine its meaning? What claim has he, what claim has any Roman priest or bishop to our belief, who disclaims in behalf of his Church the adoration of images, on no better ground than the possible meaning of an equivocal expression? If the adoration of images has been the received doctrine of their Church; if words expressive of it are suffered to remain in their ritual; and if the members of their Church are compelled to practise it, what better are their disclaimers than unworthy evasions? If the sin exist among them unrenounced and unrepented of, it is their duty, as good Catholics, to address themselves to their spiritual rulers, and to strive, by all proper means, to effect its renunciation and reform. Until they do this, they are partakers of the crime; and if, instead of doing it, they seek by specious apologies and fallacious representations to inveigle others in their guilt, they add sin to sin.

Thus much only can be gathered from the decree of Trent, and thus much we gladly grant; viz., that the Church of Rome is not irrevocably committed to the adoration of images; that she has delivered no doctrine on the subject, formally and by her highest authorities, which is directly subversive of the Christian faith; that she is not, as respects the worship of saints and images, essentially and irrecoverably idolatrous, but that she is still mercifully spared to be a branch of the Catholic Church: and we acknowledge the true question to be that put by Dr. Pise: viz, *What is the character of that veneration which the Church* ADMITS *and the Romanist* PAYS *to images?* We make issue, then, on the question, Does the Church of Rome admit the adoration of images, and do Romanists actually adore them?

The readers of Dr. Pise's book will acknowledge this to be a fair issue; and we venture to say that ninety-nine out of a hundred of them will think it to be an issue to which the doctor will consent, and by which he will abide. No such thing! He proves that his Church admits a relative worship of images; which is true, but not the whole truth; and he stoutly affirms, "It is false that we adore them." But the Proteus nowhere denies that his Church admits the adoration of images; and that for the best reason in the world, because he cannot.

That the Church of Rome allows the highest adoration, the worship of *latria*,[*] which is due to GOD alone, to be paid to inanimate objects, to images of the cross and to images of CHRIST, is a fact so notorious, that it is needless to accumulate testimony in proof of it.

"Is the image of CHRIST to be adored with the adoration of *latria?*" is a question formally propounded by St. Thomas of Aquin; who answers, that "since CHRIST is to be adored with the adoration of *latria*, his image also is to be adored with the same adoration." And having distinguished between an image considered as so much wood, stone, or canvass, (a distinction, by the by, which throws light on the words of the Council of Trent respecting images, that there is not "any divinity or virtue in them,") and an image considered as a representation of its original, he argues, that inasmuch as reverence is paid to an image, not as it is wood, stone, or canvass, but as it is a representation, the same reverence is due to the image as to the original which it represents. "It remains, therefore," are his words, "that reverence be paid to it only as it is an image; and so it follows, that the same reverence is paid to the image and to CHRIST himself. Since, therefore, CHRIST is to be adored with the adoration of *latria*, it follows, that his image is to be adored with the adoration of *latria*."

"Is the *Cross* of CHRIST to be adored with the adoration of *latria?*" is the next question propounded by this illustrious man; and having stated the arguments in the negative, and rested the affirmative on the words then as now used in the Roman Church, "Hail, O Cross, our only hope, at this time of our passion, increase thou the righteousness of the pious, and grant thou pardon to the guilty," he concludes: "Therefore the Cross of CHRIST is to be adored with *latria*."[†]

Bellarmine tells us that there are three opinions on this subject among Romanists. The first is, that the image is not to be worshipped at all, but only the original before the image. The advocates of this opinion, he says, have been collected and refuted by Catharinus. The second is, that the same worship is due to the image as to the original, and that therefore the image of CHRIST is to be worshipped with latria. Besides St. Thomas, he mentions Alexander, Cajetan, St. Bonaventure, Carthusianus, Capreolus and others, who are the patrons of this opinion. A third, or intermediate opinion, is, that worship is due to images themselves, but of an inferior kind to that which is paid to the originals. This opinion he himself favors; though he mentions only Peresius, Catharinus, and Sanders, and perhaps Gabriel, as its supporters.[‡] The second opinion has the highest authorities, and is, we apprehend, the best sustained; though since the Reformation, the third has been more in vogue. We may add, that if the word *idolatry* (from *idolon*, an image, and *latria*, the peculiar worship of GOD) is to be understood in its etymological, obvious, current and settled import, the second of the above opinions directly sanctions idolatry.

"It is false," says Dr. Pise, "that we adore these memorials;" it is true, we reply, that your most celebrated divines have taught that the same adoration is due to molten images as to ALMIGHTY GOD!

Now be it observed, that the Church of Rome has never repudiated this opinion, nor passed a breath of censure on its advocates. Two of them, on the contrary, Aquinas and Bonaventure, she has canonized, and incorporated the worship of them into her liturgies, and imposed it on her people. While this is the case, she is justly responsible for the opinion itself, and all the fruits of it; and though we would by no means pass so harsh a judgment on the excellent laity who have been educated in her communion, yet we find it a hard matter to purge from guilt those of her priests and bishops who have the art to disclaim the opinion, but not the courage to denounce it; who dare not lift the voice of honest expostulation with the highest authorities of their Church for shielding it; but who in the face of it, and of all the idolatry which has flowed and yet flows from it, affect to maintain the immaculate purity of their communion, and seek to decoy into it the members of another and purer branch of the Catholic Church.

"It is false," says Dr. Pise, "that *we* adore these memorials;" which can only mean in truth that he and others who contend for the inferior worship of images, do not adore them. Granting the profession to be sincere, still, for the reason just given, we hold him responsible for their adoration; since he dares not move a finger to procure the condemnation of the tenet or the practice by the highest authorities of his Church. Cunning sophisters! they will say with Gother, "Cursed is he that commits idolatry;" and "Cursed is he that prays to images or relics as to Gods, or worships them for Gods;" and the least scrupulous of them will roundly affirm, "It is false that we adore images;" but not a man of them will pronounce anathema on the adoration of images, or declare such adoration to be idolatrous! No, no: Rome has canonized St. Thomas and St. Bonaventure, and Rome must be sustained! But granting, we say, that our poetical doctor, and others of his stamp, sincerely profess to offer only an inferior worship to images, are we therefore to believe their professions?

"The sword of the emperor," says the Roman Pontifical, in describing the order of procession for his reception, "is to be placed on the left, and the cross of the legate on the right, *quia debetur ei latria*, because to the cross is due the same worship which is paid to GOD." "The other prayers being finished," says a rubric of the Missal, in the service for Good Friday, "the priest * * takes a cross prepared for the use, and, turning his face to the people, uncovers it a little from the top, and begins alone the antiphon, 'Behold the wood of the cross,' and * * while the choir sings, 'Come let us ADORE,' all prostrate themselves except the officiating priest. * * Afterwards the priest alone bears the cross to the place prepared for it before the altar, and bending on his knees, places it there: presently, putting off his shoes, he draws nigh TO ADORE THE CROSS, bending thrice on his knees before he kisses it. * * Afterwards the ministers of the altar, then the other clergy and laity, two and two, thrice bending on their knees as has been said, ADORE THE CROSS. In the mean time, while the ADORATION OF THE CROSS is performing, they sing," &c. And after the priest has uncovered first the top, then the right arm, and finally the whole of the cross, all unite in adoring it. "Crucem tuam adoramus, Domine," &c., and "Crux fidelis," &c., "Dulce Lignum," &c., resound from priest and choir, in a service which the rubric repeatedly calls the "Adoration of the Cross."[§]

"Hail, O cross, our only hope, at this time of the passion, increase, [we beseech thee,] the righteousness of the pious, and grant pardon to the guilty!" are the words, still found in the Breviary, from which not the ignorant only, but the most enlightened doctors and the now canonized saints of Rome have argued that the same adoration is due to the cross which is due to GOD. "O crux splendidior astris, * * sanctior universis, quæ sola fuisti digna portare talentum mundi, SALVA præsentem catervam, in TUIS hodie LAUDIBUS congregatam! O cross, &c., SAVE, [we beseech thee,] the congregation this day assembled in THY PRAISE!" "Rogamus te, Domine, &c. We beseech thee, O LORD," is a prescribed prayer in the office for the benediction of a new cross, "Father Almighty and Everlasting GOD, that thou wouldst vouchsafe to bless this wood of thy cross, that it may be a saving remedy for mankind; that it may be the firmness of our faith, the promoter of good works, and the redemption of souls; that it may be a comfort and protection and safeguard against the sharp arrows of enemies, through our LORD," &c.

These, (and others like them might be given,) are extracts from the prescribed and stated services of the Church of Rome, from the guilt of which it may be charitably hoped that her laity are spared by their being conducted in an unknown tongue. Is Dr. Pise, then, to be believed when he stoutly affirms, "It is false that we adore these memorials?" Indeed, we must be pardoned for hinting to the author of *Aletheia*, that *truth* is a virtue, and one to the cultivation of which a temporary banishment from the company of the fair "Episcopalian" to whom his letters are addressed, and the charming Laurentia and Aurelia, may be found nowise unpropitious. Nor let him be surprised if they too should accommodate to his use his own inimitable verses, and advise him;

"Upon the distant shores of France,
Afar from those he loves so dearly,
To seek in learning to advance,
And to improve in virtue yearly."

Why do you not enter the Church of Rome? was the question but lately put to one who was grieving over the melancholy proofs of a mere Protestant temper in our Church, and of the apathy with which too many of her members regard her truly Catholic principles. "Because Rome is idolatrous;" was the solemn and deep-toned answer. "Oh no," was the taunting rejoinder; she requires only *relative* worship for images, *dulia* for the saints, and *hyperdulia* for the Virgin; reserving adoration for Him to whom alone it is due." "Look at her services," was the sorrowful and indignant reply; "there are parts of them that I could never, never use, without expecting the lightnings of Heaven to blast me!" This was said of the worship of the Virgin, though it applies as well to the worship of images.

Dr. Pise solemnly assures his Protestant readers that it is false that he adores images; and we have cited passages from the Roman Liturgy, in which he solemnly proclaims before GOD and man, that he does adore them. So much for his denial; and now for his confession.

It is true, he says, we offer them a species of veneration; but it is relative, and of an inferior kind to adoration. Prithee, good doctor, how are we to know this, and what are your proofs of it? You place the image in a temple consecrated to the services of religion; you assemble before it for the avowed purpose of public divine worship; you take off your shoes when you approach it; you call on the people to adore it; you kneel before it; you fall prostrate before it; in fine, you perform towards the image all the *outward acts* which are used to express the adoration of GOD.

You seek to justify yourself, by saying that this worship is relative; i. e., that the acts of worship are not meant to terminate on the image, but to pass from it to GOD. If so, then by your own confession, you pay to the image all the *outward acts* of worship which are due to GOD.

Now if the peculiar excellency and dominion of God, require from us, (as you must acknowledge that it does,) a peculiar worship whereby HE may be distinguished from all creatures; and if this peculiar worship ought, (as you must acknowledge that it ought,) to be such as may be known to mankind by outward acts; where, then, shall we look among you for that *outward* adoration which is peculiar to GOD?

Nowhere! In no church of the Roman obedience does the Almighty Ruler of Heaven and Earth receive an outward and visible worship as his own peculiar, by which HE may be distinguished from the creature. "The carpenter stretcheth out his rule," and "the smith with the tongs worketh in the coals," and they make a graven image, and the same external adoration is paid to the Ruler of Heaven and to the work of the smith and the carpenter!

Thus extremes meet; and the Romanist and the Quaker unite in depriving the ALMIGHTY of the outward worship by which alone the Creator can be visibly distinguished from the creature!

"But we *intend* a higher veneration for the Creator than we pay to graven images."

So then your acts are to be judged by your intentions and not your intentions by your acts! An available plea, however, we grant, if the actions under consideration are *ever* lawful. The taking of life is sometimes lawful, and it is the intention that makes it murder; the taking of property is sometimes lawful, and the intention to take it unlawfully is necessary to constitute theft. Prove that outward acts of divine worship to images are ever lawful, and then you may plead your intention! How will you prove it? From the second commandment? From primitive usage? Till you *do* prove it, your *good intention* is no better than the common nostrum of all schismatics and heretics; the potent elixir which can make John Wesley a Catholic, and Hugh Peters a saint!

You *intend* a higher veneration for GOD than to the image! But are your intentions outward and visible? And is GOD to receive no peculiar outward and visible worship?

You *intend* a higher veneration for GOD than the image! So then, after your divine worship is celebrated, you find it needful to resort to solemn asseverations and ingenious arguments to prove that it is *really* meant for ALMIGHTY GOD, and not for an idol! Is this ambiguous worship worthy of a Christian and a Christian land?

You *intend* a higher veneration for GOD than the image! But if the intention be all, why did St. Paul tell the Christians of his day, that "they could not partake of the LORD's table and the table of devils?" Why did not the primitive martyrs, who were known to intend the worship of the true GOD, save their lives by offering incense in the heathen temples? Nay, why might not our LORD himself have complied with the suggestion of the devil to *fall down* and worship him by this outward act? Would the outward act in any of those cases have been justified by a pure intention?

In brief, the end of outward divine worship is to express inward adoration; i. e., the intention of the soul towards GOD. If, therefore, after having performed your outward divine worship, you are driven to fall back on your *intention* to explain its character, you must own that the end of outward divine worship is defeated. It ceases to be an interpreter of the soul's intention towards GOD; for, having performed it, you are compelled to refer us to your intention to explain its meaning. It ceases to be a peculiar demonstration of the honor of GOD, for you acknowledge that, in a relative and inferior sense, it is paid to the creature.

It is to no purpose to say that bowing, kneeling, prostration, &c., are used to earthly potentates. We answer, with Bishop H. U. Onderdonk, that divine and secular worship are *essentially* distinct. The time, place, circumstances under which either is offered, manifest its character, and save us from all danger of mistake.

But let us be understood. These memorials may be used to convey instruction, and to excite the imagination. To such use of them, and to a pious regard for them as suited to such use, we make no objection: on the contrary, we commend it. We acknowledge also a relative holiness in all things set apart to the service of ALMIGHTY GOD, and accord to them due honor and reverence. Our objections are limited to the points already specified; *viz.*, the adoration of these memorials; the addressing to them those expressions of hope and trust which should be addressed to GOD alone; the paying to them those outward acts which express the peculiar worship of GOD.

But make the best of the matter. Suppose there be (what it is impossible for us to conceive) such a thing as an *inferior divine* worship; and suppose that the words quoted from the Roman offices *may* be understood to express such worship; still we ask, since the words in their obvious import express and have, not only by the ignorant, but by the profoundest minds of the Roman Church, been understood and explained to express the highest veneration to images, why are they not expunged from her ritual? Why, at least, is not the apparent and offensive construction authoritatively disowned, and the less offensive authoritatively avowed? Until this is done, the private disclaimers of priests and bishops are nugatory. The reformation of the ritual of the Roman Church is still in her power, and inconsistent with no principle to which she is irrevocably pledged; and when her priests and bishops have the courage to advise such a measure, then, and not before, they may reasonably ask us to believe the sincerity of their disclaimers.

We found Dr. Pise when we began, seated and musing in a dark corner; and in a dark corner we leave him to pursue his musings in the "amaritude of his heart."

BERNARD LESLIE.

It gives us much pleasure to state, that our publisher, Mr. J. A. Sparks, has resolved to bring out an American edition of this sound and popular work. The work will be ready for delivery in about a fortnight or three weeks, so that those who desire it should lose no time in sending their orders.

Mr. Sparks publishes no other works than such as he has reason to believe will receive the approbation of the Bishop of the Diocese. He keeps constantly for sale a variety of Church books, and acts as Agent for persons at a distance in the purchase of books. His contributions, as a publisher, to the Music of the Church, are well known and appreciated. We hope he will meet with the encouragement which he deserves.

DE LANCEY INSTITUTE.—The De Lancey Institute, at Hampton, Oneida County, needs, we think, only to be more known, in order to be largely patronised. The location is remarkably healthy, in the neighborhood of the Mineral Springs, so well known to visitors from this and other States. It is a Church institution in principle and practice, and deserves to be fostered, particularly with a view to Geneva College, the only Episcopal College in the Western part of our State.

We have been led to advert to it from the fact, that two gentlemen, Messrs. Bettis and Seymour, are now in our city to solicit aid in its behalf. The school supports itself, and is likely to flourish if relieved from the remainder of the debt incurred in the purchase of the noble grounds and building. We beg to express our belief that the object is one to which liberal aid may be rendered, with the assurance that it will be well applied; referring to the statements of the Agents for further particulars.

PENNSYLVANIA CONVENTION.—We learn from the Banner of the Cross, that by a vote of the Convention, two thousand copies of Bishop H. U. Onderdonk's able and impressive charge on "WORSHIP—*the Use of a Liturgy*," were ordered to be printed. We vote for it two thousand copies more, and shall accordingly give it to our readers in the next Churchman.

There was a failure, it appears, to elect a Standing Committee, and Deputies to the General Convention. Some of each were elected, and by a rule of the diocese the other old functionaries hold over.

The Address of the bishop detailed, as usual, a large amount of Episcopal labors; and the Convention was more numerously attended than for several years past.

The letter of Dr. Jarvis, respecting the publication of his work on Ecclesiastical History, is reprinted by the *The Church* in Canada, with the addition of the following gratifying statement:—

"We are authorized to say, that the Lord Bishop of Toronto desires to be considered a subscriber to the work, being well assured of the ability and high character of the reverend author. We shall be happy, if favored with the necessary information, to obtain as many subscribers as we possibly can to so noble an undertaking in Christian literature."

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[*] Romanists distinguish three species of divine worship: *latria, dulia,* and *hyperdulia;* the first of which is due to GOD, the second to canonized saints, and the third to the Blessed Virgin. We acknowledge only the first, which we say (as do they also, theoretically) is due to GOD alone. The two others we disallow; for though we reverence and commemorate the more eminent saints of GOD, especially the Blessed Virgin, we do not regard them as entitled to divine worship in any sense.

[†] Summa, part 3d, q. 25, art. 3 and 4.

[‡] De Imag. Sanct. Lib. ii. cap. 20.

[§] Brev. Feria vi. in Parasceve.

MAR YOHANNAN.—Much comfort may the patrons of the Nestorian dignitary take from his Parthian arrows! One thing is a comfort; and that is, that the same address which proves his hollowness, proves also that our Church kept clear from entanglement with him. See first page.

THE CHURCHMAN AND OURSELVES.—Our contemporary has introduced us once more to his readers, by means of a squeezing press, so as to put us in the least possible space, that eyes may not gaze on us with pleasure. We have not room just now to return the compliment, and leave him to satisfy his conscience without our aid. He admits that there is a true and primitive sense of the term *transubstantiation.* Can it be that which excludes a change of substance? Let our acute friend pray more humbly, and he will cease to subtilize, and learn to adore. The external appearances or species indicate the nourishing qualities of the Body and Blood of CHRIST, which are meat and drink indeed. It is not necessary or expedient to sound too deeply a divine mystery: we must with simplicity believe the Eucharist to be what CHRIST declared it: His Body and His Blood. These cannot be divided. The *Churchman* accuses us of going beyond the Council of Trent. Why does he not come up to the mark, and receive its definitions without ambiguity?—*Catholic Herald.*

To such arguments as the above *we* are unable to reply, and therefore commend the Herald to the Episcopal Recorder and the Presbyterian, who have never, we believe, been accused of undue subtilty or lack of humility in prayer; and who, doubtless, in these points, can compare experiences and exchange lectures with the Herald to better advantage than the more graceless Churchman.

Seven Sermons, preached at the Consecration of the church of Leeds, England.—Some kind friend has borrowed this valuable work from our publisher's office, and forgotten to return it. As it was the gift of a friend, he is anxious to receive it.

INSANITY.—The use of this plea, of late so alarmingly prevalent, to screen offenders from the punishment due to their crimes, is made the subject of some just remarks in an article transferred from an English journal to our last page.

As apropos we cut the following from "The Church" of May 19th:—

CONGRATULATION ON A LATE ACQUITTAL.

By Thomas Campbell.

Ye people of England! exult and be glad,
For ye're now at the will of the merciless mad,
Crown, Commons, and Lords!—you omit the insane!
They're a privileged class whom no statute controls,
And their murderous charter exists in their souls.
Do they wish to spill blood—they have only to play
A few pranks—get asylum'd a month and a day—
Then heigh! to escape from the mad dcctor's keys,
And to pistol or stab whomsoever they please.
Now the dog has a human-like wit—in creation
He resembles most nearly our own generation:
Then if madmen for murder escape with impunity,
Why deny a poor dog the same noble immunity?
So, if dog or man bite you, beware being nettled,
For crime is no crime—when the mind is unsettled.

From "The Church."

A controversy was lately carried on in the *Toronto Herald* between Mr. Matthew Richey, the Wesleyan teacher, of this city, and the editor of this journal. Mr. Richey has since published his two letters and subsequent enlargements, with only part of our argument, in the shape of a pamphlet, containing on its title page, in large letters, the words *Intolerant Bigotry.*

Of the spirit that characterizes this publication we will merely say, that we hope Mr. Richey will live to repent of it. Neither are we going to review it at large, for we are quite satisfied with the strength of our answer, and consider the arguments which we have frequently advanced to show Churchmen the sin of supporting Dissent, to be unassailable. But, in order to prove the glaring inaccuracy of Mr. Richey's *facts*, we will just make a few plain observations.

At p. 14 of his pamphlet, Mr. Richey asserts that Grindal, Archbishop of Canterbury, gave a license to Mr. John Morrison, a Presbyterian minister, to officiate in the Province of Canterbury. Before Mr. Richey made this statement, he had been referred by us to an article in *The Church* of the 24th March, in which it was asserted, and authority for the assertion was referred to, that "*for this very act* and other irregularities, the Archbishop was suspended."

At p. 17, Mr. Richey puts this interrogatory: "Is it not an historical truth, that in the reigns of Edward VI. and Queen Elizabeth, many ministers were employed in the Anglican Establishment, who had received only Presbyterian ordination, among whom were Travers, lecturer to the Temple; Whittingham, Dean of Durham; the celebrated Wright, of Cambridge; and Knox, the Scotch reformer? Nay, did not Martyr, and Bucer, Ochinus, and Fagius, foreign reformers, come over to England at the invitation of Edward; and, without *re*-ordination, occupy most honorable and influential positions in the English Church?"

With regard to Travers, and Whittingham, Mr. Richey has not stated the *whole* truth. "Archbishop Whitgift silenced Travers, and ultimately removed him, by means of the High Commission Court, *as unqualified for ministering in the Church of England, from want of Episcopal ordination.*" (Soames's Elizabethan Religious History, p. 444.) As for Whittingham, "he seems to have had merely what is termed, among Dissenters, *a call*, from the English refugees at Geneva, and to have been set apart for the ministry, by some of them, not in orders, in a private house. * * A solemn adjudication of this case was precluded by the dean's [Whittingham's] death, but Archbishop Whitgift declared soon after, that *he would have been deprived, had he lived, without 'especial grace and dispensation.'*" (*Ibid.* pp. 232-3.)

Knox was ordained a priest in the Church of Rome before the year 1530—his orders were therefore Romish, and not Presbyterian, as Mr. Richey asserts. (*M'Crie's Life of John Knox*, p. 8.) Martyr and Bucer had been *Episcopally* ordained before becoming Reformers. (*Chapin's Primitive Church*, p. 396.) Concerning Wright, Ochinus, and Fagius, we can find nothing in the books which we have consulted.

Thus out of *eight* cases, Mr. Richey has egregiously erred in *five*—of the remaining *three* we can find nothing that either contradicts or sustains him. His arguments and statements are all infected with the same taint of error: a taint which he might have avoided, as far as most of these cases are concerned, had he consulted the authorities to which we expressly referred him.

Ochinus had received orders in the Church of Rome before he joined the Reformers, and was at one time Chaplain and Father Confessor to Pope Paul III. How it was with Fagius, we do not certainly know; but the purpose for which he was invited to England, (*viz.*, to aid in the translation of the Old Testament, for which he was qualified by his knowledge of Hebrew,) and the fact that he died shortly after his arrival, render the question of his ordination comparatively unimportant; not to add, that the Lutheran ordinations of that day stood on very different grounds from the subsequent Presbyterian ordinations in England and this country. We know of but two divines, of any note, in the days of Elizabeth, by the name of Wright. The one was Dr. Walter Wright, who advocated the Reformation under Elizabeth, but who was an Archdeacon under Mary, and nominated by Cardinal Pole on a Committee of Visitation to the University of Oxford. The other, and the one doubtless to whom Mr. Richey alludes, was Mr. Robert Wright; who, with good repute for learning, "had lived fourteen years in the University of Cambridge; but being dissatisfied with Episcopal ordination, went over to Antwerp and was ordained by the laying on of the hands of the Presbytery of that place. Upon his return home, Lord Rich took him into his family, at Rochford, in the hundreds of Essex, where he preached constantly and nowhere else, *because he could obtain no license from the Bishop.*" So says Neale, whom we quote because we take him to be the author on whom Mr. Richey relied for his statement. Farther on Neale adds: "The Lord Rich and divers honorable knights and gentlemen in Essex had petitioned the Bishop of London for a license, that Mr. Wright might preach publicly in any place within his diocese; but his lordship always refused it, *because he was no minister*, that is, had only been ordained among the foreign Churches." Try again, Mr. Richey!

INTELLIGENCE.

THE FIRST SCHOOL WITHOUT A BIBLE.

We feel constrained, by a solemn sense of duty, to announce, to the Christian public, that the great design of the Papal power, of keeping the word of God from the hands of the people, has at length been so far successful as to cause the entire exclusion of the Bible from one of the district schools, and that the largest which has yet been organized under the new system.

The district school referred to is in the Fourteenth Ward. When taken in charge of by the commissioners, inspectors and trustees of the Ward, it was directed that the school should be opened every morning as all other public schools of the city were and are, by the reading of a portion of the sacred Scriptures. Inasmuch, however, as the school was composed chiefly of children of Roman Catholic parents, although equally open to Protestants, and not in any sense intended as a Catholic school—for such a procedure would be repugnant to the law and whole policy of the school system—it was from courtesy directed that the Douay Bible should be read on every alternate morning. But this did not satisfy the design of the papal clergy, and means have been found to exclude the whole—the Douay Bible and the received version of King James.

And this has been done, contrary to the instructions of the Secretary of State and Superintendent of Common Schools, who has officially recommended the use of the New Testament as a class book; contrary to the vote of the Board of Education, directing the use of the Bible at the daily opening of the school, and contrary to the views and recommendations of the county superintendent; by the commissioners and inspectors of the ward, *calling themselves Protestants.*

It is not our present purpose to make any inflammatory appeals to the people of the city, or of the fourteenth ward in particular, upon this subject. We merely state the fact, that the wedge has entered—that the Bible has been thrown out of the school, in accordance with the designs of ecclesiastical domination entertained by the Roman clergy, and that, as far as such a measure can go, the children of that ward are to be kept from the knowledge of God and of Divine truth. The people must decide whether they will approve of this measure,—whether it is their desire to have their children trained up "without God in the world."—*Commercial Advertiser.*

DIOCESE OF VIRGINIA.

The Episcopal Convention.—Our city is all animated with the crowds of ministers and members, who have flocked to the metropolis to attend the Annual Episcopal Convention. The Convention opened on Thursday forenoon, with service in the Monumental Church, which was filled from top to bottom, chancel, pews, aisles, and galleries, with an attentive and anxious congregation. All around the altar were arrayed the ministers of the Episcopal Church, drawn from various parts of the state, and a few from other states, to the number of about 60. Bishop Johns delivered the Pastoral Discourse. It was a powerful and thrilling appeal to the ministers of the Church, on the duties of their ministry. The text was taken from 1st Timothy, 4th chapter, and 16th verse:—"Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."—*Richmond Enquirer.*

DIOCESE OF PENNSYLVANIA.

At a meeting of the Standing Committee of the diocese of Pennsylvania, on Tuesday afternoon last, 16th inst., Mr. George G. Field was recommended to the bishop to be admitted to deacons' orders.

The Rev. William White Bronson having resigned his pastoral charge at Lewistown, Penn., requests that his letters and papers may be directed to him at No. 72 South Twelfth-street, Philadelphia.

The Rev. Dr. Wolff.—Dr. Wolff has left his parish of High Hoyland, in Yorkshire, to undertake the care of an English chapel in France, with the sanction of Bishop Luscombe. His late parishioners presented him with a piece of plate, "in token of their sincere esteem" for himself and Lady Georgiana.—*Banner of the Cross.*

The old landmarks obliterated, or seeing things in a new light.—The Methodist society worshipping in East Cambridge, Massachusetts, invited the Rev. Mr. Vinton, of St. Paul's, Boston, to preach to them, a Sunday or two since. His discourse gave such satisfaction that he was induced to officiate again, and, we understand, set forth the beauties of the Episcopal worship with such eminent success, that the greater part of the congregation have concluded to embrace that form, renouncing the usages of the Methodist persuasion. The Rev. Mr. Greenleaf, pastor of the flourishing Episcopal society in Charlestown, performed the services at East Cambridge on Sunday, and has now in hand the work of completing the important *change.*—*Boston Morning Post.*

REFUGE IN CHURCHES.

Advices from Rome of the 9th instant mention, that the Pontifical Government had abolished, to a certain extent, the exorbitant privilege which hitherto insured impunity to malefactors who sought an asylum in the churches and convents of the Pope's dominions. A recent legislative enactment provides, that hereafter the secular authorities may cause to be followed and arrested, wherever they may take refuge, all individuals guilty—1st, of the destruction of relics, or images of the saints; 2d, of profanation of the churches; 3d, of insults by words of violence against clergymen dressed in their costumes; 4th, of high treason; 5th, of murder; 6th, of highway robbery, either singly or with the aid of accomplices; and 7th, of coining. In virtue of the same ordinance, those crimes will hereafter be tried by the civil courts of justice.—*Ox. Un. Herald.*

Mission to China.—The Lord Bishop of London will issue a pastoral letter, with an especial reference to the Church in China, directing a collection to be made in the churches of his diocese on the Sunday after Ascension Day.—*Church Intelligencer.*

Official Dress of the Clergy.—An extract from Archbishop Parker's *Interpretations and Further Cinsiderations of Queen Elizabeth's Injunctions*, 1559, runs thus:—"First, that there be used only but one apparel; as the cope, in the ministration of the Lord's Supper, and the surplice in all other ministrations."—*Ib.*

A Confirmation of the juvenile nobility and gentry was held on Maunday Thursday, in the Chapel Royal, St. James's.—*Ib.*

The Factory Bill.—A meeting of the members of the Huntingdonshire Education Board has been held at the Town Hall, Huntingdon, to consider the educational clauses of the Factory Bill, and to determine whether it was desirable to petition the House of Commons in support of them. The meeting was attended by the Rural Deans and a large and influential body of the clergy; and after some discussion, a petition was resolved upon, and numerously signed: It was the general feeling of the meeting that the bill as it now stands might be adopted by the clergy without any sacrifice of principle, and that it was expedient, in consequence of the determined opposition made to the educational clauses by various parties, to assure the government of their support.—*Ib.*

MARRIED,

In the city of Brooklyn, on the 12th inst., at St. John's Church, by the Rev. E. M. Johnson, Mr. G. Dudley Wells, to Miss Jane C., daughter of Charles N. Mills, Esq.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 73 Mercer street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L., Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Wayland, Rev. John, No. 10 Fourteenth street.
Williamson, Rev. Charles H., 35 Murray staeet.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D. D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

MAY.

28. Sunday after Ascension Day.

JUNE.

4. WHITSUNDAY.
5. Monday in Whitsun-Week.
6. Tuesday in Whitsun-Week.
7.
9. Ember-Days.
10.
11. TRINITY SUNDAY, and St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Albany county. Monday, May 8th. In St. John's Church, Cohoes, admitted to the Priesthood the Rev. Edward F. Edwards, Deacon, the missionary at Cohoes. Morning Prayer was read by the Rev. Alvi T. Twing, Rector of Trinity Church, Lansingburgh, Rensselaer County, assisted by the Rev. George B. Eastman, Rector of Grace Church, Waterford, Saratoga County, who read the Lessons, the Sermon preached by the Bishop, and the candidate presented by the Rev. William I. Kip, Rector of St. Paul's Church, Albany. The Rev. Reuben Hubbard, Missionary at Stillwater and Mechanicville, Saratoga County, the Rev. Richard Cox, Rector of St. John's Church, Troy, the Rev. Pierre T. Babbit, Rector of Christ Church, Hudson, and the Rev. William H. A. Bissell, Missionary at West Troy, were also present, and together with the other presbyters named above, joined the Bishop in the laying on of hands.

In the afternoon confirmed 19.

Washington County. Wednesday, May 10th. Consecrated St. Paul's Church, Whitehall. The instrument of donation, and of request for consecration, by the vestry, was presented to the Bishop by William H. Kirtland, Esq, Churchwarden,* and read by the missionary at Whitehall, the Rev. Maunsell Van Rensselaer, Deacon. The Sentence of Consecration was read by the Rev. Palmer Dyer of Whitehall, and the Morning Prayer by the Rev. William H. Hoit of the diocese of Vermont, assisted by the Rev. Norman W. Camp, of the same diocese, who read the Lessons. The Sermon was preached by the Right Rev. John H. Hopkins, D. D., Bishop of Vermont, who also took part in the Consecration Services.

In the afternoon confirmed 10 in the same church, the Bishop of Vermont being again present, and performing a part of the Confirmation Office.

Thursday, May 11th. In the same Church, admitted the Rev. Mr. Van Rensselaer to the Priesthood. Morning Prayer was read by the Rev. Louis M'Donald, of the Diocese of Vermont, assisted by the Rev. Henry M. Davis, of the same Diocese, who read the Lessons; the Sermon preached by the Bishop, and the candidate presented by the Rev. Mr. Dyer. The Presbyters laying on hands with the Bishop, were the Rev. Mr. Dyer, the Rev. Lucius M. Purdy, Rector of Christ Church, Hampton, the Rev. Mr. M'Donald, and the Rev. Mr. Camp.

Friday, May 12th. For the parishes of Zion Church, Sandy Hill, and the Church of the Messiah, Glens Falls, Warren County, confirmed 7 in the Methodist Meeting House, Fort Edward.

City of Schenectady. Saturday, May 13th. Confirmed 31 in St. George's Church, and afterwards a sick member of the parish at her residence.

Schenectady County. Fourth Sunday after Easter, May 14th. In Christ Church, Duanesburgh, instituted the Rev. Kendrick Metcalf into the Rectorship of the parish. Morning Prayer was read by the Rev. James A. Bolles, of the Diocese of Western New York, assisted by the Rev. John Williams, Rector of St. George's Church, Schenectady, who read the Lessons. The keys of the Church were presented to the new incumbent, in the name and behalf of the parish, by William A. S. North, Esq., Senior Warden. The Sermon by the Bishop.

In the afternoon confirmed 7.

Albany County. Tuesday, May 16th. Confirmed 11 in Trinity Church, Rensselaerville.

Greene County. Wednesday, May 17th. In St. Paul's Church, Oakhill, admitted to the Priesthood the Rev. James W. Stewart, Deacon, the Assistant Minister of the Parish. Morning Prayer was read by the Rev. Joseph F. Phillips, Rector of St. Luke's Church, Catskill, assisted by the Rev. George Sayres, Missionary at Cairo, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. James Thompson, Missionary at Oakhill. The same Presbyters, together with the Rev. Robert Washbon, Missionary at Rensselaerville, and Greeneville, united with the Bishop in the laying on of hands.

In the afternoon confirmed 10.

Friday, May 19th. Confirmed 2 in Calvary Church, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21st. Confirmed 13 in Trinity Church, Windham.

* Warren F. Hitchcock, Esq., Senior Warden, had died, deeply lamented by the parish, and the community generally, a few days before.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY.

A special meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 29th inst., at 7½ o'clock.

GEORGE H. BELL,
New York, May 27, 1843. Recording Sec'y.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the afternoon, at half past 3 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, May 27, 1843.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday, the 21st of June, at 9 o'clock, A. M.

P. VAN PELT, Sec'y.
May 27, 1843.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE P. E. CHURCH IN THE STATE OF NEW YORK.

A special meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held at the Sunday school room of St. John's Chapel, on Tuesday, the 13th of June next, at 5½ o'clock.

By order of the President,
New York, May 27, 1843. S. SEABURY, Sec'y.

CHURCH OF THE ASCENSION.

A sermon will be preached by the Rev. Mr. Walter, in Ascension Church, on Sunday evening next, 28th inst., for the benefit of the Daily Infant School attached to the Mission Church of the Holy Evangelists. Services to commence at 7½ o'clock.

New York, May 27, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
May 27, 1843. 35 Murray street.

LECTURES ON THE FIRST CHAPTER OF GENESIS.

The Third Discourse on the Mosaic account of the Creation—as contained in the first chapter of the Book of Genesis, will be delivered in the Mission Church of the Holy Evangelists, Vandewater street, on Sunday, the 28th inst., by a clergyman from the West. Services at 7½ o'clock, P. M.

May 27, 1843.

CHURCH OF THE REDEMPTION.

The church will be opened for Divine Service on Sunday evening next, at half past 7 o'clock.

New York, May 27, 1843.

CHRIST CHURCH, ANTHONY STREET,

OPPOSITE THE HOSPITAL.

The Rev. Isaac Peck will continue his series of discourses on the History of David, in this Church, on Sunday evening next. Service to commence at 7½ o'clock. May 27, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *a proper understanding of the* NATURE, EXTENT, *and* END *of the* ABRAHAMIC COVENANT, *indispensable to a correct interpretation and application of the Prophetic Symbols which denote the various Persecuting or* ANTI CHRISTIAN POWERS *of the Church.*

Episcopalians generally, are respectfully invited to attend. May 27, 1843.

CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN MARYLAND.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 31, 1843, at 9 o'clock. A. M.

H. COLBURN,
May 23, 1843. Secretary.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in the city of Hartford, Tuesday, 13th day of June next. Services to commence at 10 o'clock, A. M.

By order of the Bishop,
E. E. BEARDSLEY, Sec'y.
Cheshire, April 21, 1843.

ACKNOWLEDGMENTS

GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL ASSOCIATION.

The Treasurer gratefully acknowledges the receipt of the following sums:

By Mr Cook—from the Rev Dr Anthon, $5. Rev Smith Pyne, $2. Cash, $4. Total, $11.

JOHN A. VAN BLARCOM, Treasurer,
May 24, 1843. 290 Pearl street.

Donations for this object will be thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr A Banning, 270 Greenwich street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From monthly contributions of Zion ch, Rev Wm Richmond, $6. John H Swift, annual, $2 50. Total amount, $8 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, May 24, 1843.

TRINITY CHURCH, GALVESTON.

The undersigned most thankfully acknowledge the receipt of $130, from the ladies of the congregation, towards the restoration of said church.

May 3. BENJ. EATON, Rector.

GENERAL THEOLOGICAL SEMINARY.

Amount of contributions for fitting up the chapel. previously acknowledged, $132. From J R Sass, Esq, of Charleston, S C, per Rev Professor Haight, $5. Total, $137.

JOHN D. OGILBY, Dean of the Faculty.
May 24th, 1843.

CHRIST CHURCH, JORDAN, ONONDAGA COUNTY.

Acknowledged in behalf of Christ Church, Jordan, Onondaga county:

From D B Ogden, $2; cash, $0 37; a lady of St Paul's chapel, $2; J Jones, $3; Mrs A M P, $5; F L Leaming, $1; cash, $1; G Hamersley, Esq, $0 25; cash, $2; cash, $1; cash, $2; Rev W H Lewis, $1; cash, R H, $2; W A, $5; Mrs J Rogers, $5; Mr Stewart, $1; cash, $1; H Laight, $5; John R Lewis, $5. Total, $44 62.

C. N. S. ROWLAND,
Treasurer of Convention P E Church, N. Y.
May 25, 1843.

ST. LUKE'S CHURCH, LINCOLNTON, N. C.

The undersigned gratefully acknowledges the receipt of the following sums in aid of the church in Lincolnton:

From the Young Men's Missionary Society of St Luke's Church, N Y, $25; Rev James Milnor, D D, a handsome set of communion plate, a baptismal bowl, and Bishop Dehon's Sermons; Rev Evan M Johnson, $5; Stephen Cambrelling, Esq, $5; cash, $1; from the Sunday offerings of St Peter's ch, Baltimore, by Rev Dr Henshaw, $20; Trinity ch, Phil, by Rev Dr Coleman, $20; St Peter's ch, Phil, by Rev Mr Odenheimer, $5; cash, 2; Christ ch, Raleigh, N C, $107.

Further donations are respectfully solicited, and will be thankfully received, if left with Thomas N. Stanford, Esq, 139 Broadway, New York.

JEREMIAH W. MURPHY,
Warden of St. Luke's Church, Lincolnton, N. C.
May 13, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From a member of St Bartholomew's ch, $5.

Further donations are respectfully solicited, and may be left with Mr. Sparks, office of the Churchman, 109 Nassau street; Swords, Stanford & Co, 139 Broadway; Mr. Butler, 20 John street; or with the Missionary,

BENJ. EVANS, 360 Broome-st.
New York, May 24, 1843.

☞ The undersigned has divided the offering of tw members of Trinity ch to the cause of "Evangelical Truth and Apostolic Order," between two suffering advocates of the same, $10.

The poetry, he keeps himself, Souvenir cherie.

May 24, 1843. N. S. H.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From George Whitfield, Mosely Hall, N C, annual, $1. T, a donation, $0 25. St James' ch, Muncy, Pa, Rev Edwin N Lightner, $2 50. Christ ch, Danville, Pa, Rev M C Lightner, $2 50. John H Swift, annual, $2 50. A lady of Trinity ch, Pittsburgh, $1. A friend of do, do, $2 40. Total amount, $12 15.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, May 17, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 17th of May, has received the following contributions:

From Mr Kensted, Christ ch, N Y, $2; St John's ch, Quincy, Ill, (missionary station,) per Rev G P Giddinge, $13 60; through Wm P Hunter, Esq, R A, Savannah, Ga, from St Luke's ch, Montpelier, Ga, per Rev Charles Fay, half, $6; from Clarksville, Ga, Grace ch, a member, $2 50; St John's ch, New Milford, Ct, for Vermillionville, Ill, $10; Lancaster, Pa, contributions from several friends, per Miss C Yeates, for Indian missions, $5; St Stephen's ch, New York, monthly collections, $10; St Michael's ch, Naugatuck, Ct, Christmas offerings of Sunday school, half, $2 50; do, parish, $2 0; Quinquagesima collection, do, $4. Total, $107 13.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
May 24, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 17th inst:

From J Metcalf, Fredericksburg, Va, for education of Susan Metcalf, under Rev Dr Savage, at the African mission, $3; S W Paine, Troy, Bradford co, Pa, for Rev J Payne's station, Cavalla, $9; St Peter's church, Charleston, S C, per Rev W H Barnwell, on account of pledge of $1000 per annum, for support of Rev Dr Boone in China, $900. Total, $932.

F. S. WINSTON,
New York, May 24, 1843. Acting Treasurer.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch, New York, Rev Dr Lyell, rector, collection, $8 07. St Stephen's church, N Y, Rev J H Price, rector, monthly collection, $30. From offerings of St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, $10. Total amount, $48 07.

C. N. S. ROWLAND, Treasurer,
May 24, 1843. 55 Water street.

FISHKILL ACADEMY.

THE REV. WILLIAM H. HART, having taken charge of the Academy in the village of Fishkill, and occupying a spacious and commodious house in a pleasant part of the village, is disposed to receive four or five pupils into his family as boarders, who will receive the benefit of his private instructions, in addition to the daily exercises of the Academy. Classical scholars of 12 years old and upward would be preferred. The pleasantness and advantages of this village, it is presumed, are too well known to need comment.

TERMS.—For Board and Tuition, during the term of 10 months, $150, payable semi-annually in advance The above charge will include all expenses, with the exception of books, stationary, and washing.

May 27—4t

PARISH LIBRARY, 13 vols—viz:

VOL. 1, Leslie and West.
Vol. 2, Sumner on Preaching.
Vol. 3, Jewell's Apology.
4, Clement's Epistles.
5, Gibson's Letters.
6, Sherlock's Discourses.
7, Sumner on Matthew and Mark.
8, and 9, Works on Episcopacy.
10, Jebb's Kempis.
11, Walton's Lives.
12. Burnett's Lives.
13. Sumner on St. Luke. Fresh bound in cloth, $8.

J. A. SPARKS,
Churchman's Bookstore,
May 27. 109 Nassau-street.

ORGAN MANUFACTORY.

ANTHONY-STREET, NEW YORK.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards.

Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys, fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE,
May 27—yly Organ Builder.

A LADY who has had much experience in Teaching, and who can present unexceptionable testimonials, wishes to obtain a class of Young Ladies as daily pupils, at their own residence; or a situation as Governess in a family.

A note addressed to M. C. C. at this office, post paid, will be promptly attended to. May 27—2t$

PRAYER BOOKS.

QUARTO Prayers, suitable for Reading Desks, bound; and also in sheets, which can be bound to order.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
May 27.

THE EPISCOPAL CHURCH DEFENDED;

WITH an Examination of the Claims of Methodist Episcopacy. By Rev. J. A. Bolles, A. M. For sale, price 37½ cents, by

J. A. SPARKS,
Churchman Bookstore,
May 27. 109 Nassau street.

PEWS IN ST. CLEMENT'S CHURCH,

Amity street, near Washington Square.

PERSONS desirous of renting pews in this Church for the present year are informed that a Committee of the Vestry will wait in the Church for that purpose, on Sunday after Morning and Evening Service.

May 20—3t.

ORGAN FOR SALE.

A FINE toned GG Church Organ with six stops, octave of pedals, shifting movement and general swell, in a handsome oak painted case, ten by six feet wide.

The above instrument is of superior tone and workmanship, and will be sold cheap.

Church, chamber, and barrel Organs built to order, of the best materials, and on the most improved principles.

LEAMAN & CO.,
Organ Manufactory, 36 White-street, N. Y.
May 20. 2t$

TRACTS FOR THE PEOPLE, No. 6.

THE HERESY OF THE BAPTISTS.

JUST received and for sale by

J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
May 20.

NEWMAN'S PAROCHIAL SERMONS.

THIS valuable work is now published, and for sale at this office.

J. A. SPARKS, 109 Nassau-street,
May 13. up stairs.

HEMPSTEAD SEMINARY.

THE Summer Session of this institution has commenced. At present there is a vacancy for eight or ten Students. Parents, therefore, who desire a pleasant, healthful, and retired school, of easy access to the city, a Seminary for their sons, in which the government is parental, and in which every attention requisite to the education of the conscience and the heart, as well as to the training of their intellectual powers, is given, should early embrace this opportunity.

Pamphlets, describing the studies, discipline, and terms, or any information concerning the Seminary, can be obtained by calling on Mr. S. D. Skillin, Crockery Merchant, 87 Water, near Wall-street; and any communication or package intended for the Principal or Students, if left before 3 o'clock, P. M., with the above named gentleman, will be forwarded the same day.

GERARDUS BEEKMAN DOCHARTY, A. M.,
Principal.
Hempstead, L. I., May 13, 1843. 3t$

APOSTOLIC BAPTISM.

JUST PUBLISHED, at the office of the Christian Intelligencer, the very important work by C. Taylor, Editor of Calmet's Dictionary of the Bible, entitled "Apostolic Baptism: Facts and Evidences on the subjects and Mode of Christian Baptism, with thirteen Engravings."

These Facts and Evidences prove, that the Apostles and Evangelists, with their immediate disciples of the first and second centuries, administered the ordinance of Baptism by *affusion*, and also to *Infants.*

New York, 102 Nassau-st, May 6. 4t

PRIVATE SCHOOL FOR BOYS.

REV. C. D. JACKSON will receive a few additional pupils into his school at his residence, 255 Greene-street, near Waverly Place. The design of this school is to give to *a very small number* the means of a thorough and accomplished education under his own *personal* instruction, preparatory to college or business; and to combine, in its arrangement for study and discipline, the advantages of private and public education.

Particulars can be learned from circulars, or personal interview at his house.

May 6. 4t$

WORKS ON EPISCOPACY.

BOWDEN AND COOK. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office. May 6.

MISS SAGAR AND MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 10 Albion Place, (Fourth Street.)
NEW YORK

The Summer Quarter will commence on the 9th of May; but Pupils are received at any period, the proportion only of the quarter being charged.

Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.

April 1.—tf.

POETRY.

CHRIST ASCENDING.

While they beheld, He was taken up, and a cloud received Him out of their sight.—Acts i. 9.

Blest Saviour, now Thy work is done,
Of death and hell the victory,
And Thou ascended to put on
The glories of eternity.

Now borne upon a glittering cloud,
Thou seest afar earth's little bound;
While, following, flock a happy crowd
Their Saviour and their King around.

'Mid wondering angels without end
Th' eternal doors are open wide;
While Man and God Thou dost ascend,
To sit Thee at Thy Father's side.

Our one High-Priest, our Advocate,
Our Intercessor there on high,
Offering for us, without the gate,
The blood of boundless charity.

The Church Thy bride Thou dost adorn,
And cherish her in her unrest;
And she, when harass'd and forlorn,
Reclines upon Thy faithful breast.

Thou midst her conflicts art at hand,
Thou o'er her head dost hold Thy shield;
By Thee alone she is sustain'd,
By Thee hath power her arms to wield.

Where Thou our Head art gone before,
Do Thou to Thee the body draw—
On ways where Thine own steps of yore
Have trod Thine own life-giving law.

Now to the Father let us sing,
And, Holy Spirit, unto Thee;
And to our heav'n-ascended King,
Who captive led captivity.

CHRIST ASCENDED.

In my Father's house are many mansions. I go to prepare a place for you.—St. John xiv. 2.

Thou, who dost build for us on high
A house beyond the crystal sky,
Lead us to Thee above
With cords of love.

Thou, in whom dwelleth every good,
Thyself shalt be the soul's abode,
Waking from life's brief night
To endless light.

Then shall we see Thee as Thou art,
Thy countenance pure, nor fear to part,
To love Thee and adore
For evermore.

If thou dost love us, leave us not;
But send down from that pure calm spot,
Pledge of adopting love,
That fostering Dove.

Thou who shalt come our Judge to be,
Jesu, the glory be to Thee,
With God and Spirit pure,
Aye to endure.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"AND FORGIVE US."

And ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Luke vi. 35.

XLVII.

Be silent—'tis the sinner's prayer—
The vesper-song of Hope!—From Heaven,
He seeks a balm to heal
The wounds received in this world's fray:
And merciful Jehovah bends his ear;
With more than human sympathies,
To pity and to feel—
With more than human might,
We hear him say:
"Arise—
Thy sins are all forgiven!"

XLVIII.

'Tis Mercy's majesty
Presents the mighty miracle—
The glorious attribute of Heaven:
Which wrought for all,
For all is given!
What *can* the poor impleadings of a sigh?
What worth lies in our penury of Faith?
What CHARM has woo'd
The vengeance of terrific wrath
To mildness:—till the thrall
Of iron Justice, all subdued,
Felt Mercy's power to move
Impending retribution—and the cloud of fury fell
In tears of love?

XLIX.

Though every title be effaced—
Though Heaven be forfeited, and Earth denied—
The hope-deserted Soul,
Out-driven like a shatter'd ship;
To ride
Upon the merciless roll
Of Ocean's waste;
Where sun and stars and placid moon
Are prison'd in the cells of Night:
Still *there* across the deep,
Is heard her heavenly tone—
Is seen her blessed light!

L.

He, sinful man—
Stranger to Heaven and his peace:
While Earth's deep shadows threw
Their dark and melancholy gloom,
Across the gates of Paradise;
Despaired!
When see! above
The pall of Night,
The angel of the GRAVE of Love,
Clad in a HOPE of fairest light,
Is rising from the tomb:

* * * * * *

With fingers tip'd with morning's dew,
The doors of bliss she all unbarr'd—
And in her smile was darkness riven—
And in her glances, Heaven—bright Heaven
Was seen again!

LI.

Forgiveness! 'tis no earthly sound—
Whose emanation is above the JUDGMENT SEAT!
First glimpse of Deity *himself* is here!
Own boon of GOD!
HE upon Sinai throned—
Terrestria's wandering star,
Wrapt in Creation's adamantine CHAINS:
Then rebel Nature trembled at the code—
And bled!

* * * *

But higher far,
Enthroned on CALVARY, celestial Mercy reigns;
Upon whose streaming brow and bleeding feet,
Each character,
In lines of light,
Like lightning on the page of Night—
Gives forth a word which breaks the spell:
Where reconciled,
Man viewed his Maker as he smiled—
And tyrant Hell,
And Law's avenging Arm
Beheld the CHARM
And fled!

PROFESSION WITHOUT HYPOCRISY.

I suppose there is nothing so distressing to a true Christian as to have to *prove himself* such to others; both as being conscious of his own numberless failings, and from his dislike of display. Now Christ has anticipated the difficulties of his modesty. He does not allow such a one to speak for himself; He speaks for him. He introduces each of us to his brethren, not as we are in ourselves, fit to be despised and rejected on account of "the temptations which are in our flesh," but "as messengers of God, even as Christ Jesus." It is our happiness that we need bring nothing in proof of our fellowship with Christians, besides our baptism. This is what a great many persons do not understand; they think that none are to be accounted fellow Christians but those who evidence themselves to be such to their fallible understandings; and hence they encourage others, who wish for their praise, to practise all kinds of display, as a seal of their regeneration. Who can tell the harm this does to the true modesty of the Christian spirit? Instead of using the words of the Church and speaking to God, men are led to use their own words, and make man their judge and justifier.* They think it necessary to tell out their secret feelings, and to enlarge on what God has done to their own souls in particular. And thus making themselves really answerable for all the words they use, which are altogether their own, they do in this case become hypocrites; they do say more than they can in reality feel. Of course a religious man will naturally, and unawares, out of the very fullness of his heart, show his deep feeling and his conscientiousness to his near friends; but when to do so is made a matter of *necessity*, an *object* to be aimed at, and is an *intentional* act, then it is that hypocrisy must, more or less, sully our faith. "As many of you as have been baptized into Christ, have put on Christ;" this is the Apostle's decision. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Our Church follows this rule, and bidding us keep quiet, speaks for us; robes us from head to foot in the garments of righteousness, and exhorts us to live henceforth to God. But the disputer of this world reverses this procedure; he strips off all our privileges, bids us renounce our dependance on the Mother of saints, tells us we must each be a Church to himself, and must show himself to the world to be by himself and in himself the elect of God, in order to prove his right to the privileges of a Christian.

Far be it from us thus to fight against God's gracious purposes to man, and to make the weak brother perish for whom Christ died!† Let us acknowledge all to be Christians, who have not by open word or deed renounced their fellowship with us, and let us try to lead them on into all truth. And for ourselves let us endeavor to enter more and more fully into the meaning of our own prayers and professions; let us humble ourselves for the very little we do, and the poor advance we make; let us avoid unnecessary display of religion: let us do our duty in that state of life to which God has called us. Thus proceeding, we shall, through God's grace, form within us the glorious mind of Christ. Whether rich or poor, learned or unlearned, walking by this rule, we shall become, at length, true saints, sons of God. We shall be upright and perfect, lights in the world, the image of Him who died that we might be conformed to His likeness.—*Rev. J. H. Newman.*

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* 1 Cor. iv. 3—5.
† 1 Cor. viii. 11.

INSANITY!

"*Instigated by the Devil*" was the phrase applied to persons who committed murder, and hard laws were used in those times to despatch them with considerable speed to their supposed instigator for their reward. But in our philosophical day the notion of a devil is scouted; and it naturally follows that crime, his offspring, should be also considered in a new light. Assassination has accordingly resolved itself into insanity; and physic and law, being two liberal professions, have agreed that insanity is a misfortune, not a vice. That the antiquated notions of guilt, sin, and immorality, are grievously disturbed by this more enlightened doctrine, is true; but then, if sane peaceable men happen to be murdered in consequence, there is a balance of insane individuals preserved and provided for, which makes the account of human lives lost and saved pretty nearly the same as before.

"Not having the fear of God before their eyes" was another phrase applied to murderers, which would now be utterly misplaced, because there is no reason whatever why they should fear either God or man when about to commit an act for their quiet settlement during the rest of their sojourn on earth, in a situation much more agreeable for meditation and religious exercises than that of any monk, friar, anchorite, or brother of La Trappe.

The grand problem is, to decide where rational responsibility ends, and the privilege of murder with immunity commences. For, be it observed, there is no such line of demarcation for other offences. If you possess a monomania for collecting silver spoons and forks from clubrooms; or for forging wills, promissory notes, bills, and powers of attorney; or for manufacturing even little sixpences; or for burning stacks and houses; or for helping yourself to mutton in the shape of sheep; or for riding too far on another gentleman's horse; or for taking the air in the evening with a pistol or a bludgeon in your hand, and asking any one you meet for a trifling loan; or for seeing how a neighbor's house looks about midnight without knocking at the door to awaken all the inmates! or, in short, for any sort of extravagance out of the common line, you are exceedingly apt to be tried and convicted as a felon, and be hanged or transported as the occasion appears to require. But shooting at a queen is an innocent amusement, and destroying a harmless gentleman a freak of rather ill-regulated imagination.

So does physic define, and so does law acquit or punish. So it is, and there is no help for it. It may for awhile remain a worthy boast, that every Englishman's house is his castle; but it has come to pass that no Englishman is safe in the highways and streets of his country. His violent death is construed into a deed of eccentricity; and mourning for him, and terror for others that are left, may overspread the community; so that theory may shield the perpetrator from the award of God and justice, that whoever sheds man's blood, by man shall his blood be shed.

The unsettling of all minds is a great national calamity. There is not moving in society any one public man who is not in danger of being a victim. There is not out of bedlams and lunatic asylums one morbid fiend or driveller who is not, or may not be, instigated to the commission of murder by strong impulses unrestrained by any dread. By making almost every body a hot politician, you have put knives into the hands of thousands of ignorant and nearly-ready assassins; you take away from them the apprehension of punishment; you set before them a fate infinitely more comfortable than hard work with miserable wages, or the more dreaded union-workhouse; you invite them to the crime of their own suggestion; and you expose them to be tampered with, and tempted by, cowardly and sordid villains worse than themselves.

Over the portico of Newgate ought to be inscribed, by the side of the ancient motto "JUSTICE IS BLIND," "LET MURDER FLOURISH."

Would we desire to execute the unhappy criminal whom Providence has permitted to be afflicted by the loss of reason, so that he could not distinguish between right and wrong? No. But till we see the insane *injure himself*, he shall not *injure another*. If he be mad he will do so. He will bite or tear his flesh; he will be heedless of food, and reckless of seasons; he will be wild in his looks and actions; he will be marked by all who see him as unfit to go at large among his fellow creatures. Then let him be confined and treated as a lunatic. When discharged as "cured," as thousands are, we should be glad to know who is responsible for the next outbreak, should it be fatal? To what, then, does all this tend? Society must be protected. A sovereign, or minister, or state secretary of England, is not to be proclaimed as fair game for real or pretended irrationality. Doctors may differ, lawyers may subtilize; but plain sense must come to the conclusion, that the hanging of such a *mistaken* person as M'Naughten is not by a thousandth degree so great a *mistake* as that which has been committed. [We avoid altogether the question of capital punishments *per se:* and so long as they exist, we reason upon the existing state of things.] Not merely socially and nationally, but metaphysically speaking, what is the life of this poor wretch, about to be somewhere imprisoned for life? Is he mad, half mad, or Hamlet-mad? or have great efforts been made by his friends, aided by certain allies, to get up a case to save him from the gallows? If mad, death would have been a relief to him, and all connected with him. If half mad, the welfare of millions called for his sacrifice to the public weal; the example to others. If Hamlet-mad, a million of Monros ought not to have screened him. And if perfectly cognisant of the atrocity of his act, not all the ingenuity or eloquence of lawyers paid to make the best of the worst, and evidence given by medical men, no two agreeing in important points together, but all agreeing to take insanity under their charge and protection, should have so confounded the judge as to cause him to give the jury a sinecure office after three nights' confinement in the dungeons of the London Tavern, and have nothing to repeat but the cuckoo note, Guilty, but insane—Guilty, but insane. We pledge our own lives upon it, that no three of these medical practitioners will coincide in a definition of "insanity;" and that it is better for them that the limit is the most debatable of all debatable grounds.

For instance, looking forward into time. Some experimental talk has occurred in a high place, suggesting a law to alter the present most unsatisfactory condition of (*lucus a non lucendo*) medical jurisprudence, or, in plain language, the administration of justice founded on medical evidence. And wiseacres conceive, that in order to ascertain data for this, it is necessary to examine and listen to the most eminent and practical mad-doctors in the land. We have closely examined many a mad-house, and been intimate with many a mad-doctor; (so called from paying more particular attention to insane diseases than to any other branch of medicine; and not as being mad themselves, though unremitting practice among mad patients has a wonderful tendency that way;) and we declare, that the maddest of all ideas is, that of procuring a common assent on this question to any proposition that can be offered. The patient and the doctor do not differ more than the doctors of Hanwell, Bedlam, Yorkshire, Perth, and other (some of them too much) celebrated receptacles. The practice is most fluctuating; and as for settling the boundary line, a thousand Ashburtons and Websters could not do it within a hundred degrees. But the result must come to this. In order to protect obnoxious men from the pistol or dagger, there must be a tenfold or hundredfold increase of coercion. Monomaniacs must no longer range to their climacteric exploits, but be shut up *in limine;* and cured patients must no longer be discharged at the risk of the curer, to commit perhaps an unlucky and unavoidable assassination. What, then, must be done? You must have more accommodation in county lunatic asylums than workhouses; and you must admit private mad-houses and lodgings to multiply in an equal measure, and no one who is ever carried there to be released, because the physician never can answer for more than his temporary restoration to sanity and health.

Upon this state of the case, we would say that the best profession to which any thousand respectable citizens of London could educate a son, would be to that of a "mad doctor." Other lines are overstocked; but upon the new principle there will be enough for all—the only difference may be, which are to be the keepers and the kept!

The poet Campbell has written a strange little poem, (which will be quoted in every journal of the kingdom, and need not be repeated here,) in which he alludes to the cruel treatment which mad dogs have hitherto experienced from vengeful man. We would wish to carry it further, and endeavor, as in human legislation, to make some amends for the injustice. In Paris there was an hospital for the relief of "unfortunate dogs;" and we see no reason why, with true British humanity, it should not be improved upon and extended. Let some philanthropist of poodles, puppies, and pugs, (the latter much neglected since spaniels came into fashion,) establish a charity for a grand mad-dog asylum. "Who loves me, loves my dog," is the new hollo; a meeting of friends, advertisements, friendly newspaper commendations, (miscalled puffs,) a dinner at Freemason's Tavern, a good chair, clever speeches, and a subscription of £. s. d.; and in three months, we can buy fifty acres of land, fee simple, and have a place half hospital, half kennel, for the reception of two hundred couples of canines of every breed, somewhere near the hounds and hunting in the county of Berks.

* * * * * * * * *

There is no more palliation of crime in the brooding over it beforehand, than in its being the result of habitual drunkenness. The following is also startling, under the consideration of recent circumstances:—"The judges of the land appear to have no settled or clear views on the subject of insanity. This may, in a great measure, result from their attempting to define the disease. Insanity does not admit of being defined."

Still, in justice to the author, it must be stated, that he holds the opinion, "that the capability of 'distinguishing between right and wrong,' is not an unerring test to which to appeal. A person may be perfectly competent to draw a correct distinction between right and wrong, and yet labor under a form of insanity which ought unquestionably to protect him from legal or moral responsibility. I allude to cases of insanity where the patient is driven, by an irresistible impulse, to destroy, after struggling, for some time, against the morbid desire, being at the same time perfectly conscious that he is impelled to do what is wrong both in the sight of God and man. Were the legal test to be rigidly applied in this case, the unfortunate maniac would have no chance of escaping. To my conception the law draws a most absurd distinction between civil and criminal insanity. A person who exhibits the slightest aberration of mind, is considered to be incapable of discharging his duties as a citizen, is not allowed to have the management of his affairs, cannot make a will, and is safely shut up in a mad-house; but should the same individual, pronounced by the commissioners of lunacy to be of unsound mind, commit in a moment of frenzy a criminal act, he is considered amenable to the law. He may fancy himself the king of England, a tub of butter, or a pane of glass, yet be viewed responsible for his conduct; and if he be guilty of a capital crime whilst laboring under any of these delusions, he is liable to undergo the extreme penalty of the law, provided no connexion can be established between the act and his mental hallucination."

This "form of insanity," this monomania, is to shelter the murderer, according to a medical theory; and we would ask why it is not equally to shelter every other species of crime? It is a perilous doctrine, that imperceptible maniacs should be walking about every where, with their horrible designs, and yet protected "from legal or moral responsibility."

It puzzles our weak brain, and we would rather hang a hundred such monomaniacs than have one Drummond, Percival, or Peel assassinated.—*Literary Gazette.*

THE CHURCH IN THE COLONIES.

Parish of Dunwich.—There is something very delightful connected with this parish; it has been for many years in existence, but has increased very little, in consequence of all the neighboring lands being in the possession of persons who refuse to sell. The few families which constitute the congregation are entirely rural in their manners and habits, and manifest the strongest attachment to the Church. Of their zeal in her favor they have given many proofs, though but plain farmers, and few in number; they have erected a neat church on a plot of ten acres of fertile land, without any assistance from other quarters; one individual, a farmer, gave 80*l.* towards its erection, another 60*l.*, &c.; while the land, and also an excellent set of books for the desk, was the donation of an aged lady of the congregation, who has left besides, for its benefit, a small legacy, which is yet to come. The same congregation, animated by the spirit of true Church Christians, are now preparing to build a parsonage house, as the bishop has promised them a resident clergyman. . . . . The primitive character of the inhabitants of this spot, their devout behaviour in public worship, their affectionate attachment to the Church of their fathers, and the zeal which they have manifested already in its behalf, rendered this a most refreshing and gratifying visit to the bishop. It is worthy, too, of grateful remark, that the cause which has served to keep the congregation of Dunwich so small, has been the means of the extension of the Church in other quarters. From the impossibility of settling their children on the adjacent lands, for so many years locked up from sale, these worthy people have been obliged to purchase farms for them along the shores of Lake Erie, in the townships of Orford, Howard, Harwich, and Raleigh; and these young people have carried with them to their new places of abode, and implanted there, those sentiments of devout reverence for the Church and her ministrations, for which their parents have been so distinguished, and in which themselves were carefully nurtured. This attachment and adherence to the Church on their part, under circumstances too of spiritual destitution more than ordinarily painful, is worthy of the highest commendation; and nothing will more gratify their bishop than to endeavor to reward it by supplying to them as soon as possible, those ministrations of which they have been so long deprived.—*Journal of the Bishop of Toronto's Visitation.*

WEEKLY OFFERINGS.

Mr. Palin, of West Stifford, has printed a plain but useful sermon on the subject of the *weekly offertory*, its obligation, uses, and results. To this he has appended certain statements on the successful progress of this duty, by which it appears that in all those parishes where the weekly offertory has been revived, the contributions of the parishioners has increased in so great proportion as to allow of a very considerable increase also in the assistance given to the poor of the immediate place, as well as to those works of piety and general usefulness which the Diocesan has selected for participation in these truly charitable and pious contributions. For our own parts, we are convinced that the interests of the Church will be much advanced by the adoption of a more frequent offertory: a more generous and kindly, as well as a more Christian spirit will be aroused and fostered—the members of the Church will be more and more united: every man will feel that he is bestowing a portion of that which, under God's blessing, he has received in God's own service; and the result will be, a corresponding affection on the part of the people for the Church Establishment, whose good works will thus become more generally apparent, as well as more extensively beneficial, to all who require her assistance.—*Ib.*

BISHOP HOPKINS' Second Letter to Bishop Kenrick.
Bishop Hopkins' First Letter to same—a few copies.
Bishop Hopkins on the Prediction of the Second Advent in 1843.
For sale at the Church Depository,
April 15. No. 20 John street.

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May 6

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The following is from the Bishop of New York:
RECOMMENDATION.
"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.
BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York
New York, June 14, 1841.

A TREATISE ON BAPTISM,
By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.
As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.
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